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For the Register.

THE DIVINE LAW, BIAS TO SIN, PRE-EMINENCE OF CHRIST, REMISSION OF PENALTY.

MR. EDITOR: In the Register of Feb. 25th, there is a column headed, "Unitarianism—what is it?" with four statements of principles, which the "Independent" has drawn from an editorial in the Register. The reply of the Register is, "We repeat, the Independent is entirely fair and just in its analysis." Now on the four propositions, as an individual, responsible only to the eternal truth, and to whom no other one is responsible, I presume to offer mine opinion.

1st. "The existence of a Divine law definite and immutable in the sanctions which fortify it; a Law whose Penalty is Death; and before which pardon is secured in the name of Jesus."

That the Law of God is absolutely perfect, like its Author, I think is universally admitted in theory; but is that perfection rightly understood? I apprehend that far the greater number have thought too little upon what constitutes its perfection. Now as it regards the physical laws, the results of whose transgression are outward and tangible, men may very readily understand, that if one voluntarily wounds his body, he has transgressed a physical law, and the suffering in consequence of his sin, he, and he only, must endure. If I break a bone in my body, can I avoid the pain necessarily consequent upon this sin against my body? If I should hang, drown, or wickedly throw myself into a burning fiery furnace, could I avoid the death penalty? Not except some special Divine, or human aid, should be ready at the moment to save. So the Law of God, that regards the spiritual life, can no more be transgressed, and the sinner escape the penalty. "The Soul that sinneth, it shall die," is an irrevocable Law of God, and the Penalty is as unavoidable as the transgression of any physical law. And when rightly understood, no finite being will complain. Can a man lie, steal, commit adultery, or swear falsely, or commit murder, and then *enter the precincts* of his own soul, and not have the clearest possible evidence, that the penalty of death to all his joys, as an innocent being, in the presence of a perfect and holy Father, is inflicted upon his soul? Can he hesitate to pronounce sentence upon himself, that he has excluded himself from all that is lovely and of good report, and at once pronounce sentence of banishment upon himself from the presence of Infinite goodness. Would he not rather call upon the rocks and mountains to fall upon him and cover him than to enter into the presence of the Holy, the great and the true! How then can pardon "be secured in the name of Jesus!" it may be asked. I answer, reconciliation may take place by believing what Jesus has taught, even that God is our Father, ready to give his Holy spirit —a spirit of hatred of sin, not through fear of punishment or hope of reward, but for its own abhorred deformity, which necessarily makes its subjects perfectly abhorrent to themselves, and causes that repentance of sin that needeth not to be repented of. Thus is produced in the heart perfect faith in the Divine goodness, filial obedience to the eternal Law of God, and that perfect love, in the repentant believing soul, which casts out all fear. In this way, those who were dead in trespasses and sins, are reconciled to God, and become partakers of the heavenly calling.

2nd. "The fact that man has a native bias to sin, that Adam had not; a bias of transmitted hereditary inclinations and tastes, and that all men—though not guilty for this bias, and in childhood in a state of innocency similar to that of Adam—do actually pass from this state, commit transgression, and become sinners."—That all mankind enter this state of existence with the capacity to sin, cannot be doubted, but that there is, in consequence of Adam's sin, an hereditary depravity that completely disqualifies a single individual of his posterity from living the perfectly obedient child of God, God himself positively denies. For if the son of the wicked man consider all his father's ways and do not the like, he shall not die. Now this declaration of God, by the prophets, is proof positive, that man is not naturally, that is, in his entrance into this state of existence, morally dead, but has the principle of life that Adam had, and before he can be said to be dead in sin, he must procure that death to himself, as Adam did, and consequently every being who is morally dead is a suicide. That no one can live or die for another, either in the physical or moral sense, is both scripturally and philosophically true.—The language of the prophet Ezekiel above noticed; of David, "I said ye are gods, and all of you children of the most High; the language of Solomon, "This only have I found, that God made man upright;" the declaration of Jesus, when he took little children in his arms and blessed them, saying, "Of such is the kingdom of heaven;" also of Paul, before the Athenian court, when he affirms the truth uttered by one of their own poets, "For we also are His offspring; also of James, who affirms that man "is made after the similitude of God;" the fact asserted that God created man in his own image;—if these declarations of the Scriptures are to be relied on as God's eternal truth, all the sin and misery that man as a moral and accountable being is guilty of, may be summed up in these few words, "Thou hast procured this unto thyself, in departing from the living God." Now I would ask the firm believer in the hereditary depravity of the human soul, just to enter the sacred sanctuary of his own moral being, and ask himself, was there ever a time, undisturbed but by my own consciousness of right, that I chose the wrong! Did I ever see a fellow being in distress, and choose rather to increase his misery, than to relieve him! I know that it may be said that these questions have no relation to man's duty to his Maker. But does not Jesus ascribe that which is done to "one of the least of these my brethren" as done to himself! And where, and in what instance, did He ever withhold the solicited blessing from Jew or Gentile, from pharisee or publican! And has he not given to the whole world, wherever his gospel is preached, an example worthy of all imitation! Wherever purity of heart, and a willing obedience to the Law of eternal righteousness is the governing principle of the soul, that soul is in harmony with its Creator, and with all pure and holy spiritual existences, whether in the body of flesh and blood, or in that house not made with hands, eternal in the Heavens. Thus "the just shall live by his faith," in the personal enjoyment of a heavenly Father's prerence. Now I ask if there can be found among the vilest of the vile of the race of Adam, one that would dare say to God his Maker, 'I came from thy hand completely destitute of any power to do thy will!' If this were the case, if man was so formed by his Maker, or placed in such a situation by his Creator, that he could by any means lose his power to do right, he is at once exempt from blame by the Law of eternal righteousness, and the Creator, not the created, is the only one in fault. But who is there amongst all the different worshipers of a supreme Divinity but who do in theory ascribe righteousness to the Being that they worship!

3rd. "The fact that Christ has such a pre-eminence in the Creation, that he is truly the only begotten Son of God; that he came to call sinners to repentance and that all his teaching, life, death, and subsequent glory, bear upon this result."

That Jesus, the Son of Mary, was conceived by the power of the Holy Ghost, and born into this world, and grew from infancy to manhood, I believe is almost universally believed by all who have embraced Christianity. But by what means He became both Lord and Christ, those who have claimed discipleship have been in contention, from the apostolic age to the present time. And why has it been thus! I ask. Is it because Jesus did not reveal Himself clearly to mankind! nor make manifest his relationship, both to His Father, and our Father in Heaven! nor His affinity to the whole human family by his genealogical descent from Adam, through the family of Abraham, to David, and onward, until in the fullness of time He was born of the virgin Mary! These are questions of so much importance, that they deserve the highest consideration of the best powers of the human mind, and they also require, if it be possible, a definitive answer. That the prophecies of the Jewish Scriptures, the biography of Jesus by the four evangelists, and the testimony of the apostolic epistles, do give the answer, I think must be admitted, or else we yet remain destitute of that perfect revelation necessary to guide our feet to the mansions of the blessed. I repeat the question, How did Jesus, the Son of Mary, become both Lord and Christ! Let God's word, and not man's, give the answer—"I have put my spirit upon Him." What may we understand by the spirit of our God! "I the Lord have called thee in righteousness and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles"! Here then we have the evidence that the wisdom of God, and the power of God, was manifested to the world by that poor man who had not where to lay his head, and that this same Jesus whom the Jewish rulers crucified, was by the power and wisdom of His Father and our Father, made both Lord and Christ. Now by what means does He accomplish the salvation of the posterity of Adam? I answer, by manifesting to the world the perfection of the Father's government, that God requires nothing of his children, but what is promotive of their own happiness, and forbids nothing but that which would, necessarily, produce evil; so that the repentant soul, beholding the glorious perfection of our Father's government, cannot but exclaim with the Psalmist, "I know, that in faithfulness Thou hast afflicted me;" and instead of murmuring in consequence of the sufferings that a kind Father causes him to pass through, he will at once acknowledge, "Thy rod and thy staff they comfort me"—thus yielding himself a willing, obedient, believing son of God.

4th. "The fact that God who ordained the Law has pledged the remission of the penalty to him who repents, and that all needed spiritual aid will be granted to him to become perfect." Now if the penalty of the divine Law could be remitted, the law would be imperfect, and if the sinner could have even a hope of its remission, what would it be but an encouragement for further transgression? The immutability of the Divine Law, and the certainty of a righteous retribution, is the security of the universe.

THE CHRISTIAN SPIRIT.

We extract the following from an interesting notice in the Christian Inquirer, of Nathaniel Thomas Esq., who died at Quechee Vt. Feb. 19th, very suddenly, of disease of the heart, in the 75th year of his age.

Mr. Thomas, with a son who lived with him, and another gentleman a neighbor, gave, some three years since, a lot of land in the village where they resided for the site of a Church of the Christian Connexion; and with a few others, erected the building. At this church he continued to worship, we may say almost literally, to the day of his death; for on the day before he died, he attended church in his usual health. There is but one other church in the village, a Trinitarian Congregational Church, of which the Rev. Mr. Dudley is pastor. There is at present no settled pastor of the Christian Church there, and the nearest church of that connexion is at Woodstock, six miles distant, of which the Rev. Mr. Kidder has the pastoral care.

Mr. Thomas died on Monday night, about 11 o'clock, and on Tuesday morning, at an early hour, the Rev. Mr. Dudley, of the Orthodox church, called on his widow and family; expressed to them, in the kindest and heartiest manner, his deep interest and sympathy in their bereavement; declared to them that "a Christian had fallen, whose loss he felt very sensibly, and would be felt by the whole neighborhood;" and led their devotions in an affectionate, earnest, and consolatory prayer. Upon learning that the funeral would be deferred to the following Sunday, to accommodate distant relatives, he at once pressed the offer of his own church, as being the largest and most commodious, for the services; and suggested that all other public services in the village should be dispensed with during the day.

Mr. Dudley's offer was accepted, and met the ready response of his people. The funeral took place on Sunday, and the public services were held at his church, which, as well as the Christian church, was, during the rest of the day, closed. Mr. Dudley, at the request of Mr. Kidder, of Woodstock, who often served the Christian Society at Quechee Village, offered prayer at the house of the deceased. The remains were then taken to the church. The services began with an appropriate hymn, sung to the time-honored tune of China; Rev. Mr. Kidder then offered prayer, and after another hymn, preached an impressive sermon from Philippians i. 21. "To die is gain." An anthem was then sung, and Rev. Mr. Dudley offered the closing prayer. He and Mr. Kidder together followed the body to its resting place. The church was crowded, notwithstanding a constant fall of snow, and but one saddened but holy feeling seemed to possess the entire population.

What a striking tribute to the Christian character of the departed, from one of another sect! What an illustration of the power of a true Christian spirit to lift its possessor above the trammels and prejudices of sect, and open the heart to the appreciation and acknowledgement of Christian worth wherever found!

FAVORABLE SIGNS OF THE TIMES.

In the times on which we have fallen, freedom of thought is peculiarly prevalent. Men are less disposed than they have been for many centuries to submit to dogmatism. They demand evidence in support of every statement that is put forth. They question, test, and prove all things. Inquiry is their habit; demonstration is their object. They are determined not to be imposed upon, either by assumption or by sophistry. They cherish the praise-worthy resolve to search out, and hold fast whatever is true, and just, and good.

Science ceases to scoff at religion. Religion ceases to frown on science. Through a happy conjuncture of events, they have met together, and are kissing each other. The hour of mockery by the one, and of reproof by the other, is past. Henceforth, they will dwell together in unity and good will. They will mutually illustrate the wisdom, power and grace of God.—Science will adorn and enrich religion: and religion will ennoble and sanctify science.

Christians sigh for unity. They lament the prevalence of schism and sectarianism. They yearn to be made—obviously and really—one fold under one Shepherd. They do not yet clearly see their way to this delightful oneness; but they are feeling after it, if haply they may find it. Oh! that such a baptism of light and love may soon be given, as will make believers one in Christ, and the world obey Him who is the blessed and only Potentate—the Great God and our Saviour!

A growing respect is felt for the multitude. Once it was deemed right to overlook, or forget, or remember, merely to oppress the millions who toil hard for the bread that perishes. It is not so at the present hour. While their duties and responsibilities are explained, their rights are acknowledged; their sentiments are listened to with thoughtful attention; their sympathies are held sacred; and manifold efforts are made to improve their earthly allotment. Unquestionably much remains to be done; but in due time it will be accomplished, and goodly will be the heritage of our industrious countrymen. [English Review.

AN ALLEGORY.

[Selected from Coleridge's Works.]

Antecedent to all History, and long glimmering through it as a holy tradition, there presents itself to our imagination an indefinite period, dateless as eternity, a state rather than a time. For even the sense of succession is lost in the uniformity of the stream.

It was toward the close of this golden age, (the memory of which the self-dissatisfied race of men have everywhere preserved and cherished) when conscience acted in man with the ease and uniformity of instinct; when labor was a sweet name for the activity of sane minds in healthful bodies, and all enjoyed in common the bounteous harvest produced, and gathered in by common effort; when there existed in the sexes, and in the individuals of each sex, just variety enough to permit and call forth the gentle restlessness and final union of chaste love and individual attachment, each seeking and finding the beloved *one* by the natural affinity of their beings; when the dread Sovereign of the Universe was known only as the universal Parent, no altar but the pure heart, and thanksgiving and grateful love the sole sacrifice.

In this blest age of dignified innocence one of their honored Elders, whose absence they were beginning to notice, entered with hurrying steps the place of their common assemblage at noon, and instantly attracted the general attention and wonder by the perturbation of his gestures, and by a strange trouble both in his eyes and over his whole countenance. After a short but deep silence, when the first buzz of varied inquiry was becoming audible, the old man moved toward a small eminence, and having ascended it, he thus addressed the hushed and listening company.

"In the warmth of the approaching mid-day, as I was reposing in the vast cavern, out of which, from its northern portal, issues the river that winds through our vale, a voice powerful, yet not from its loudness, suddenly hailed me. Guided by my ear I looked toward the supposed place of the sound for some form, from which it had proceeded. I beheld nothing but the glimmering walls of the cavern. Again, as I was turning round, the same voice hailed me; and whithersoever I turned my face, thence did the voice seem to proceed. I stood still therefore, and in reverence awaited its continuation. "Sojourner of earth!" (these were its words) "hasten to the meeting of thy Brethren, and the words which thou now hearest, the same do thou repeat unto them. In the thirtieth morn from the morrow's sun-rising, and during the space of thrice three days and thrice three nights, a thick cloud will cover the sky, and a heavy rain fall on the earth. Go ye therefore, ere the thirtieth sun ariseth, retreat to the cavern of the river and there abide, till the clouds have passed away and the rain be over and gone. For know ye of a certainty that whomsoever that rain wetteth, on him, yea, on him and his children's children will fall—the spirit of madness." Yes! madness was the word of the voice: what this be, I know not! But at the sound of the word trembling came upon me, and a feeling which I would not have had; and I remained even as ye beheld and now behold me."

The old man ended, and retired. Confused murmurs succeeded, and wonder, and doubt. Day followed day, and every day brought with it a diminution of the awe impressed. They could attach no image, no remembered sensations to the threat. The ominous morn arrived, the Prophet had retired to the appointed cavern, and there remained alone during the appointed time. On the tenth morning, he emerged from his place of shelter, and sought his friends and brethren. But alas! how affrightful the change! Instead of the common children of one great family, working towards the same aim by reason, even as the bees in their hives by instinct, he looked and beheld, *here* a miserable wretch watching over a heap of hard and unnutritious substances, which he had dug out of the earth, at the cost of mangled limbs and exhausted faculties. This he appeared to worship, at this he gazed, even as the youths of the vale had been accustomed to gaze at their chosen virgins in the first season of their choice. *There* he saw a former companion speeding on and panting after a butterfly, or a whithered leaf whirling onward in the breeze; and another with pale and distorted counten nce following close behind, and still stretching forth a dagger to stab his precursor in the back. In another place he observed a whole troop of his fellow-men famishing and in fetters, yet led by one of their brethren who had enslaved them, and pressing furiously onwards in the hope of famishing and enslaving another troop moving in an opposite direction. For the first time, the Prophet missed his accustomed power of distinguishing between his dreams and his waking perceptions. He stood gazing and motionless, when several of the race gathered around him, and enquired of each other, who is this man? how strangely he looks! how wild!—a worthless idler! exclaims one: assuredly, a very dangerous madman! cries a second. In short, from words they proceeded to violence; till, harrassed, endangered, solitary in a world of forms like his own, without sympathy, without object of love, he at length espied in some fosa or furrow a quantity of the maddening water still unevaporated, and uttering the last words of reason, IT IS IN VAIN TO BE SANE IN A WORLD OF MADMEN, plunged and rolled himself in the liquid poison, and came out as mad and not more wretched than his neighbors and acquaintance.

THE HOUR AND THE MAN.

On May 24th, 1832, Mr. Buxton introduced in Parliament his motion for the appointment of "a Committee, to consider and report upon the best means of abolishing the state of slavery throughout the British dominions, with a due regard to the safety of all parties concerned." We will let the daughter of Mr. Buxton present the matter to the reader:

"Every possible assault from friend and foe to *make* my father put off his motion, and when that was found hopeless, to induce him to soften it down, or not to divide the House! Dr. Lushington was of opinion that it would endanger the cause to persevere, and difference of opinion with him is worse than anything to my father. The Government were also most pressing, and the terms they offered extremely tempting. On Tuesday morning my father and Dr. Lushington were a long time with Lord Althorp and Lord Howick, both of whom used every argument and almost every entreaty. I believe he did not reply much at the time, but was cruelly beset, and acutely alive to the pain of refusing them, and, as they said, of embarrassing all their measures and giving their enemies a handle at this tottering moment. They said, besides, that the public were so occupied with Reform, that it was only wasting the strength of the cause; nobody would listen, and the effect would be wholly lost, whereas if he would wait a little, they would all go with him; their hearts were in fact with him, and all would be smooth if he would have a little reason and patience."

"Thursday, May 24th came. Many anti-slavery petitions were presented. At length, about 6 P. M., Mr. Fowell Buxton was called, and he moved his resolution—which was the order for the day. He spoke very well indeed, Lord Althorp proposed the amendment of adding, 'conformably to the resolutions of 1823.'"

"Then came the trial; they (privately) besought my father to give way, and not to press them to a division. "They hated," they said, "dividing against him, when their hearts were all for him; it was merely a nominal difference—why should he split hairs?—he was sure to be beaten—where was the use of bringing them all into difficulty and making them vote against him!" He told us that he thought he had a hundred applications of this kind in the course of the evening; in short, nearly every friend he had in the House came to him, and by all considerations of reason and friendship besought him to give way. Mr. Evans was almost the only person who took the other side. I watched my father with indescribable anxiety, seeing the members, one after the other, come and sit down by him, and judging but too well from their gestures what their errand was. One of them went to him four times, and at last sent up a note to him with these words, "immovable as ever!" To my uncle Hoare, who was under the gallery, they went repeatedly, but with no success, for he would only send him a message to persevere. My uncle described to me one gentleman, not a member, who was near him under the gallery, as having been in a high agitation all the evening, exclaiming, "Oh, he won't stand! Oh, he'll yield! I'd give a hundred pounds, I'd give a thousand pounds, to have him divide! Noble! noble! What a noble fellow he is!" according to the various changes in the aspect of things.—Among others, Mr. H—— came across to try his eloquence; "Now don't be so obstinate; just put in this one word, 'interest;' it makes no real difference, and then all will be easy. You will only alienate the Government.—Now," said he, "I'll just tell Lord Althorp you have consented." My father replied, "I don't think I exaggerate when I say I would rather your head were off, and mine too; I am sure I had rather yours were!" What a trial it was! He said afterwards, that he could compare it to nothing but a continual tooth-drawing the whole evening. At length he rose to reply, and very touchingly alluded to the effort he had to make, but said he was bound in conscience to do it and that he *would* divide the House. Accordingly the question was put. The Speaker said, "I think the noes have it." Never shall I forget the tone in which his solitary voice replied, "No, sir."—"The noes must go forth," said the Speaker, and all the House appeared to troop out. Those within were counted, and amounted to ninety.—This was a minority far beyond our expectations, and from fifty upwards, my heart beat higher at every number. I went round to the other side of the ventilator to see them coming in. How my heart fell as they reached 88, 89, 90, 91, and the string still not at an end; and it went on to 136. So Lord Althorp's amendment was carried. At 2 o'clock in the morning it was over, and for the first time my father came up to see us in the ventilator. I soon saw that it was almost too sore a subject to touch upon; he was so wounded at having vexed all his friends. Mr. —— would not speak to him after it was over, so angry was he; and for days after when my father came home, he used to mention, with real pain, somebody or other who would not return his bow. On Friday, Dr. Lushington came here and cheered him, saying, "Well, that majority was a great victory."' [Pp. 246—250. Am. ed.

Mr. T. B. Macaulay, whom Miss Buxton reports to have made a speech after her father, "strongly eloquent," said to Mr. Buxton about three months afterward, "You know how entirely every body disapproved of your course in your motion, and thought you very wrong, very hard-hearted, and very headstrong; but two or three days after the debate, Lord Althorp said to me, *That division of Buxton's has settled the Slavery question.* [Mem. p. 254.

"On Tuesday, the 20th" (August, 1833), writes Miss Buxton, "was the third reading in the Lords. Dr. Lushington came in afterwards, unexpectedly, to dinner; he seemed very much pleased with the events of the session, which he discussed in the most lively manner. Lord Althorp said to him in the House a few days ago, "Well! you and Buxton have wielded a power too great for any individuals in this House. *I hope we shall never see such another instance.*"—Among other incidents, it was mentioned that one day, in the House of Lords, Lord Grey went up to my father to speak to him. The Duke of Wellington said, "I see what the influence is, under which you are; and if that individual is to have more power than Lords and Commons both, we may as well give up the bill." All the Commons' ministers who were standing there were highly entertained." [Pp. 2°6.

[The following article from the London Inquirer of Feb. 17th, we earnestly commend to all our churches, and not ours only, but those of every name, in our cities and large towns. It expresses thoughts that have often arisen in our mind, and confirms our personal experience of two years and a half in the ministry at large; and we have resolved again and again to urge a similar appeal with that which is here made.]

OUR CHURCHES AND THE POOR.

That Home Missions are good, cannot be doubted, for the poor and ignorant who come within their influence; but what do they do for those at a distance, who, living in ease and affluence, give money to support them, but take no personal interest in them! Is not sickness, sorrow, and suffering, nay, sin itself, sent or permitted for the sake of the helper as much as the helped, the comforter as the comforted, the reformer as the reformed! Has not the good Samaritan as much of the blessing as the poor man who fell among thieves! The Missions are helpful to Lazarus, but what do they do for Dives! Lazarus is comforted, taught, relieved, and has the Gospel preached unto him;—Dives gives his guinea. Will this purchase for him emancipation from "the abundance of the things that he possesseth," from luxury, from self!—Alas, no, Dives, who in truth is more in need than Lazarus, gains nothing here. He wants from Lazarus what the wealth of the Indies will not purchase: and if Lazarus does not come to him, he must go to Lazarus;—else, "between us two there is a great gulf fixed." Does Dives seek Lazarus among us! When we enter our chapels we meet the wealthy, the educated—none of the poor and ignorant; if, leaving the broad streets, and threading the narrow alleys, we seek one of our Missions, there we find the poor crowding to hear and learn, but none of the rich to teach; the teachers are all much of the same class as the taught; our wealthy congregations send money, but come not near them: this is not Christian; here is no brotherhood; here is no Christian church. Not even in the Temple do the rich and poor, the pharisee and the publican, meet together; scarcely shall we assemble under the same roof, be touched by the same sympathies and tones, till the great leveller lays the same cold sod over us all. Then shall we indeed "meet together;" shall we then meet as brethren!

We often hear the complaint that Unitarianism does not spread. Why should it, if it does not preach the gospel to the poor! Wherever the gospel *is* preached to the poor, in a good spirit, and with suitable means and helps, by Unitarian Christians, Unitarianism *does* spread. Unitarianism does not spread by the able pulpit services of our most accomplished ministers, with the help of the whole catalogue of the Unitarian Association to boot; but Unitarianism does spread about our Mission centres. In London the Spicer-street and Chapel-street Missions make more proselytes than Essex-street and Portland-street. At the two London Missions about five hundred children are taught on Sunday, and have religious services suited to their capacities. They are taught no dogma, but Christianity without creed;—among them Unitarianism must spread;—and, what is of infinitely more importance, Christianity must drive out Heathenism.

"Now, as of old, Christianity has to struggle with Heathenism," you may say most truly; and there is a more subtle Heathenism, a more obstinate infidelity, than that of the dwellers in blind courts and alleys, where the sun of the outward, and the sun of the inward, world, are alike shut out—the Heathenism, the infidelity of the worshipper of mammon, the slave of luxury, the poor rich man, rich in that which is apart from him, over which he has no hold,—poor in that which must be his be-all and end-all, his best hope here, his only hope hereafter, "Thou fool, this night thy soul shall be required of thee." Can we not have Missions to the Rich! They need them most.

It is often said, "the poor live so far apart from us; we cannot go among them; we cannot gather them about us." This is not so even in London. Even here, within five minutes' walk of our aristocratic streets and squares, there is the same want, wretchedness, ignorance, and squalor, aid in narrow courts, that prevail in St. Giles's and Spitalfields.

Let then our congregations become in spirit and in act, Christian Churches,—let them join heart and hand to spread the light around them, to "preach the gospel to the poor;" let them establish like institutions among themselves to those which have been found most helpful in our Missions,—Sunday schools, day schools, infant schools; evening classes for adults; lending libraries and reading-rooms, social meetings; and, in union with these institutions, let them seek friendly intercourse, as equals, with the working class and the poor, and soon our chapels will be filled with a very different people; we ourselves shall be made better, our children will have their hearts expanded, their characters developed by the highest influences; our public religious services will lose the tame cold character of the lecture room; the life of Christianity, diffused among us by mutual good offices, will shine forth on the Sabbath in a fervour of piety, raised by the people as much as by the minister. "By their fruits ye shall know them;" it is by our fruits assuredly that the working-classes *will* know us; if they find figs, not thistles,—Christian charity in word and deed, not the dry bones of dogma,—they will come and gather; let us help to give them the living water, freely, without money and without price. If to make proselytes be our aim we shall thus make a hundred, where by strings of texts we should make one.

Is there any oganization of the Unitarian body which might help our churches to bring about some such reformation as is here suggested!—May not the Unitarian Association, now slumbering for want of an adequate occupation, apply its great power of union to this all-important object.

I am, dear sir, your
CONSTANT READER.

London, Feb. 11, 1849.

The following Article is from the Monthly Religious Magazine for March, a periodical often enriched with communications of great interest and excellence like the one we here copy.

DOCTRINES OF SOCINUS.

BY REV. SAMUEL OSGOOD.

All men of candid minds must respect the character of Socinus. As to his doctrines, of course, there will be as many different opinions as there are creeds. No denomination of Christians will be found ready to endorse all of his doctrines, although in some points of doctrine he deserves the sympathy of all enlightened thinkers. As for us, we must give him the credit of being the most earnest defender among the early Protestants of three cardinal truths of religion—the strict unity of God, the divine authority of Christ as the messenger of God, and the free offer of salvation to those who believe in Christ and follow his principles. We must honor him for vindicating these truths in a manner so reverent towards the Scriptures and so considerate towards reason and humanity. We must honor him for vindicating the parental character of God from the distortions of theologians who saw in the Most High only a terrible Jehovah rather than the loving Father. We must honor him for giving Christ so exalted a place in the reverence of Christians without claiming for the Son any divine glory except what is bestowed on him by the Father. We must honor him for recognizing so distinctly the moral elements in human nature and calling man to use his gifts in the light of the Gospel not doubting that God will receive him with favor, if he is faithful to his powers and trusts.

The emphasis with which Socinus rejected the doctrine that God's wrath against man, demanded some victim and was willing to punish Christ in man's stead, must win the respect of large classes of Christians not within the Unitarian ranks; whilst we may freely ask all considerate Christians to revere the earnestness with which he asserted the worth of practical religion in opposition to worldly vices and formal pageants, and thus made himself in moral strictness second to none of the Reformers. In an age when Calvin and Cranmer and even Melancthon were willing that the heretic's blood should be shed because of his heresy, we must admire the man who opposed the shedding of human blood, whether upon the scaffold or the battle field—who on the one hand protested against the radicalism that would destroy all human government, and on the other against the tyranny that would bind both soul and body, enforce opinions by the sword, and punish error as murder. We speak no slight praise when we call Socinus a great practical reformer, at once cautious and uncompromising. How differently the history of the last three centuries would have been written, had his principles been generally adopted, instead of those of Calvin and Cranmer, let the records of the myriads tortured on account of their opinions and the myriads slain in war indicate better than any labored argument. Would that the prelates and divines who have so often stirred men up to butchery had possessed more of the spirit of him whose name has risen so frequently to their lips when they declaim against damnable heresy. What heresy is so damnable as the cruelty that imbrues its hands in blood! what heresy is like hatred!

Socinus regarded Jesus Christ as a man divinely born and endowed, not pre-existent except in the decree of the Father and that Eternal Word which was implanted within him. Nothing could exceed the emphasis with which he urged the claims of the Saviour to divine honor as the representative of God, and the only mediator between God and man. He insisted much upon the perpetual ministry of Christ and the duty of Christians to live in relations of personal love and reverence towards him.

In reference to future punishment, he taught the doctrine of a future and righteous retribution, generally contenting himself with the language of Scripture upon the subject, but indicating generally the opinion that the incorrigible would be at last annihilated, and God be all in all.

Yet proscribed as the name of Socinus has been, his influence has never ceased. In Poland, the country in which he spent the laborious portion of his life, it was long very powerful. A numerous denomination with a large college and printing establishment did honor to his efforts and enjoyed the same toleration as other Christians. But the hatred of the Catholics and Calvinists against these Unitarians was rather latent than extinct, and ere long after his death it burst forth. The first prominent victim was an opulent merchant who was attacked by a malicious prosecution as to some business transactions. He was called upon to verify his statement by an oath, and he was ready to take the oath in the name of Almighty God. But it was insisted upon that he should swear by the triune God or by the cross of Christ, and a crucifix was placed in his hands for the purpose. Indignant, the merchant dropped the crucifix upon the ground, and a clamor was at once raised against him as a blasphemer. He was sentenced to suffer death in the most excruciating form—his tongue to be pierced, his hands and feet to be cut off, his body to be beheaded, and then burned at the stake. This horrible sentence was executed at Warsaw, in the year 1611. To the Jesuits a prominent part in this abominable transaction has been ascribed. The Unitarian cause, however, was not thus to be put down. Its enemies waited another occasion to vent their bigotry.

In the year 1638—two years after Roger Williams brought the doctrine of toleration to the state which he founded—another outbreak of cruelty took place in Poland. A mad prank of some boyish students at the Unitarian college of Racow, was the occasion of letting loose against the inoffensive sect, the whole force of priestcraft and superstition. The boys had thrown stones at a cross by the wayside, and beaten it down. In vain was it that the college government punished the offenders, and the parents and chief men asserted their condemnation of the deed. The college, which at times contained a thousand students, was broken up, the printing house was demolished, and the ministers and professors were exiled. Still the denomination continued in the exercise of most of its former privileges. One blow more and they are all taken away. Twenty years afterwards—in 1658—the Unitarians were accused of plotting against the State, and a decree of banishment was issued against them, and of death in case of their renewing and propagating their opinions. The merely nominal Unitarians conformed; the sincere confessors quitted the country, the chief part establishing themselves in Transylvania, and others seeking an asylum in Switzerland, Holland, England, and all the freer States of Europe. The 50,000 Unitarians of Transylvania, with their three colleges and civil rights, are a monument to this day of the early persecutions and labors of their fathers. The eight folios now found in all our large libraries, labelled, "Bibliotheca of the Polish Brothers who are called Unitarians," afford abundant proof of the zeal, learning and candor, of Socinus and his coadjutors.

Alas for Poland that she thus drove from her protection so many of her best citizens. A terrible retribution came in little less than a century. The coalition between Catholics, Calvinists and politicians, to put down the Unitarians, may well remind us of that foul coalition in the next century between Austria, Prussia, and Russia, against the liberty and very existence of the nation, when the heroic Kosciusko fell, and the butcher Suwarrow conquered, and Poland was stricken from the list of nations; an empire once able to defy the autocrat of Russia, to look down upon the throne of the Czars, and to despise the puny power of Prussia; alas, that she should persecute her own children, and thus give an omen of the day when her walls should be desolate, and the noblest of her sons exiles.

Of the style of composition and the reasoning powers of the Socinian school of Unitarians, Archbishop Tillotson says:—"To do right to the writers on that side, I must own that generally they are a pattern of the fair way of disputing and debating matters of religion, without heat and unseemly reflections upon their adversaries. They generally argue matters with that temper and gravity, and that freedom from passion and transport, which become a serious and weighty argument; and for the most part, they reason closely and clearly with extraordinary guard and caution; with great dexterity and decency, and yet with smartness and subtility enough; with a very gentle heart and a few hard words; virtues to be praised wherever they are to be found, yea, even in an enemy, and very worthy of our imitation." He goes on to say, that compared with them, other controversial writers are mere bunglers, and that their chief defect is not reason, wit or temper, but only a good cause. When men like the illustrious Tillotson speak of the early Unitarian writers thus, it is needless for us to recite their praises. If we could collect all the passages from the writings of their opponents, which allow their social and moral worth, and blame them for attaching such importance to good works, the eulogium from the lips of antagonists would be complete.

Such was Faustus Socinus,—such were his character, his doctrines, his associates. We are of course glad to speak well of him as of a distinguished member of the Unitarian brotherhood. Yet we cannot call him master, nor take upon ourselves his name. In religion, Jesus Christ is our master, and we read nature, the soul and the Bible, for ourselves. We go beyond him in liberality and toleration; for whilst he opposed the infliction of death for opinions, he advocated the use of lighter penalties against deadly heresies; and whilst he cherished fellowship with other Christian churches, of the Protestant orders, he regarded the Roman Catholics as too idolatrous to have fellowship with Christians here, or a place among the redeemed hereafter. While some Unitarians agree with him in his views of Christ, as a man divinely born and not pre-existent, others regard the Savior as a pre-existent being, who assumed our nature, and others still regard him as having simply a human nature, with divine influences added after his birth. All Socinians are of course Unitarian; yet few existing Unitarians, if any, are Socinians. Yet Unitarians of every class are not ashamed of the memory of Faustus Socinus.—Whether called Sabellians, Arians, Socinians, or Humanitarians, they are ready to defend his leading principles against his bitterest adversaries, and to merge lesser differences in asserting that to us there is one God the Father, and one Lord Jesus Christ.

It is a cheering and reasonable faith, that no honest word ever dies, and no true life ever comes to nought. Baffled as Socinus repeatedly was, and persecuted as were his followers, his influence has ever been on the increase, and his leading doctrines were never so powerful as now. In all countries where thought has been left free, Unitarian opinions have won the assent of numbers of the best minds, and three chief republics of modern history—Geneva, Holland, and America—have given strong proofs of the connection between free thought and Unitarian Christianity. Perhaps it is not too much to say, that wherever Unitarians have been found, however much they may be sometimes lacking in the raptures of emotion and the ceremonials of the ritual, they have always given their influence to education and humanity, and insisted earnestly upon a sense of accountableness to God, and of dependence on his love, as the great sentiment of religion, the test of faith, and the pledge of fidelity. They have their sins, and are quite prone to confess them to each other. Let those denominations that are without spot, cast the first stone.

We leave this topic not without a lesson—a lesson of fidelity, a lesson of liberality. First of fidelity; a noble host is with us in our dissent from leading doctrines of the churches. Multitudes who lived before Rome rose to empire, and other multitudes who have come upon the stage since the sceptre of Rome was broken by the Reformation, have been with us in their essential principles; and their lives, so conspicuous for purity, call on us trumpet-tongued to be faithful to our God, our Savior, and our fellow-men.

A lesson of liberality; we would not count ourselves to have apprehended, but would still press on—onward, upward, higher, higher. By our birth-right or adoption into the realm of Unitarian believers, we should deem it our duty, as well as privilege, to bless every good work and cheer every earnest thought—meet every fraternal token in fellow-Christians, and be willing to salute them who are not ready to salute us.—Blessed be He who watches the issues of time, that the enlarged spirit, so craved by our fathers, is now extending itself so widely among those who once shrunk from their society with loathing. Catholics and Calvinists combined to drive Unitarians from Poland. Now Unitarians have liberty of worship in almost every country of Christendom, and each year rings the knell of some stronghold of spiritual despotism. Day dawns; Heaven speed its brightening. Our souls hasten the time when we may all merge disputed opinions in vital faith—dogmatism in active humanity, and we may all say from our experience, deeper than from the letter of creeds:—To us there is one God, the Father, and one Lord Jesus Christ.

DR. BAIRD'S LECTURES ON EUROPE.

Rev. Dr. Baird delivered the first of a course of Lectures on Europe, at the Masonic Temple. A large and intelligent audience listened with great pleasure to this introductory lecture, in which the Doctor took a general survey of the most prominent features in European society.

He called our attention in the first place, to the fact, that although Europe comprised only a fourteenth part of the land surface of the globe, it contained a fourth part of its inhabitants, and much of its civilization; and that the greater part of the population and civilization of Europe is to be found in its western part. Russia and Turkey include more than one half of Europe within their limits, yet they contain only sixty-five millions of inhabitants. In our country, population and civilization are, for the most part, to be found on the Atlantic coast, opposite Europe, from whence our population and civilization is derived

ern Greek, the literature is more valuable than is generally imagined. These languages may, however, be reduced to three great families: the Latin, the Teutonic, and the Sclavonic.—The nations that speak the Latin language, are for the most part Roman Catholics; those that speak the Teutonic language are mostly Protestants; and we find the Greek Church, where the Sclavonic dialect is spoken.

There are sixty-five governments in Europe, of which only four are independent. Many of these governments are extremely insignificant. Germany is cut up into little states, but the tendency now is to consolidation. The lecturer thought that any great effort in this direction would be unavailing until all the existing governments were swept away, and a republic like our own established. In Italy there is the same tendency to consolidation.

The lecturer then proceeded to speak of the sovereigns of Europe, of which there are nineteen—nine being Roman Catholics, eight Protestants, one belonging to the Greek church, and one being a Mohammedan. The sovereigns are not, however, in every case, of the same religion as their people. Three of these monarchs are queens—the English, the Spanish, and the Portuguese.

Of the English Queen it was not necessary to say a great deal, as all had heard so much of her. She is emphatically a smart woman, and possesses a great deal of natural sense. She married a husband of her choice, with whom she lives happily. The English people think her a religious woman. She certainly sets a very excellent example to those about her court, but it may be doubted whether she merits the epithet religious, as the term is understood in this country. A very small amount of religion is sufficient to make a saint of a European monarch in the estimation of his people. Prince Albert is a gentleman, and a man of taste, and devotes his time to music and painting.

The Queen of Spain would do well if she had a fair chance; but through the influence of a bad mother, and, as some think, the agency of Louis Philippe, she was induced to marry a man, of whom there is nothing either in mind or body. Of the Queen of Portugal, it is enough to say that she is an enormously fat woman.

The King of Denmark is a brutish personage. He spends most of his time in hunting and fishing, dislikes human society, and has an abhorrence of women. He has been twice married, and from each wife has been divorced on account of his brutal conduct.

Louis Philippe was a wonderful man in his day. He had the noblest chance in the world to immortalize himself, but he trusted too much to his own wisdom. And he had a great deal of wisdom, or rather cunning. He had fine abilities, vast experience, and an excellent education. He was indifferent to the subject of religion, though he professed to be a Roman Catholic. Some people have been surprised that he did not understand Protestant institutions better. But though he passed four years in this country, his time was probably spent for the most part among Frenchmen.

The lecturer here corrected the story that Louis Philippe taught school while in this country. He may have had a private class in French, but he taught no school here, in the proper sense of that term; for while in this country he had what money he needed. [Boston Trav.

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DR. BUSHNELL'S RECENT WORK.

In the volume entitled "God in Christ," Dr. Bushnell has given to the world his conception of the Divine Nature, and mode of manifestation to man. This will ever be, and ought to be, a deeply interesting subject of inquiry. It may rise up before us in unattainable height, or lie beneath us in unfathomable depth, or spread out on every side in unexplorable extent; but this is no reason why we should not pursue it. The question—"Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" was never intended to check inquiry in this direction. It was only that we should never imagine ourselves to have reached the very limits of possible knowledge of God, or to have perfectly comprehended and enclosed Him within the forms of human speech or thought.

To lift up our thoughts to Him—to search after Him, is a tendency and dictate of human nature. "Lord, show us the Father, and it sufficeth us," was a request not of one person only, but of the human heart. Nor was it merely to gratify curiosity, but because man's nature craves to know Him. And God himself, by seeming to hide from us, would induce us, attracted by the partial glimpses of his glory that we have caught, still to pursue. And though, under the necessary limitations of the human mind, and with imperfect symbols of thought, or from our inadequate grasp of them, we "see as through a glass darkly," better this than no vision at all. Indeed, all men do have some notion of God. There is a "light that lighteth every man that cometh into the world"—so that when, from the promptings of their nature and the suggestions of the Providence that "hath determined the times before appointed, and the bounds of their habitation," they begin to "seek the Lord," and "feel after Him," they shall "find Him"—and that "not far from every one of us." He who searches after Him, with the aids vouchsafed by nature and by revelation, especially through him who hath said, "No man hath seen God, at any time; the only begotten Son, who is in the bosom of the Father, he hath declared Him," shall be rewarded by discoveries of the Divine perfections, worthy of his search.

In the volume before us we have the result of efforts made by an earnest mind on this sublime subject of inquiry. The views taken by one who has bestowed profound thought upon the subject, we receive not merely with respectful attention, but with gratification. Still it is as *his* conception of the Godhead, that we are most interested in it—the conception of a vigorous, highly cultivated, imaginative mind. Not only Dr. Bushnell's, but other men's views of God, expressed in the symbols of speech and given to the world, we look at as we would at a gallery of paintings, or the various conceptions of our Savior as expressed in the features drawn by Raphael, or De Vinci, or Delaroche, or the scenes of the Transfiguration and the Cross, or the portraits of the saints that adorn the walls of a Catholic Cathedral. These objects are symbols of the thoughts of the artist. But when we ask, Are they the very forms of the facts and truths they were intended to represent,—that is another question.—Dr B. has given us his conception of the Godhead. 'The opinions he has advanced are,' he says, 'truths to *him*, truths of the profoundest moment, such, he adds, as he must violate his own well being, and his spiritual integrity before God, not to embrace and profess and, with what ability he has, maintain by appropriate arguments.' But are his ideas the forms of things as they truly are in God? are they universal truths? He seems to feel they are. For says he, "the truths here uttered are not mine. They live in their own majesty. Having time on their side, and God in company, they will open their way. . . If they are rejected, then I leave them to time, as the body of Christ was left, believing that after three days they will rise again."

This is expressed with great sincerity, but with great confidence also. And we confess that we wonder at it a little, when we compare it with the opening sentences of the volume, as follows:

When views of religious truth are advanced, which either really or apparently differ from such as are commonly accepted, the difference will often be referable to causes that lie back of the arguments by which they are maintained—some peculiarity of temperament, some struggle of personal history, unknown to the public, the assumption or settlement of some supposed law or principle of judgment, which affects, of course, all subordinate decisions.

Thus, if Hume or Blanco White had come, at last, into a settled belief in what is commonly called orthodox or evangelical truth, any man, who understands at all the philosophy of opinions, will see that he would have held all his points or articles of belief under forms and relations that had some reference, more or less palpable, to his own spiritual history, and the struggles through which he had passed. It must be so; it lies not in his choice to have it otherwise.—This, too, most likely is, in the estimation of Providence, the real value of the man; that for which he exists, and for which his mental struggles have been appointed.

Now it is the very difference and peculiarity here alluded to, that chiefly distinguish the volume before us. Why, then, may we not refer those very views which Dr. Bushnell says are not his, but live in their own majesty, to his own "peculiarity of temperament and struggle of personal history!" Why not take them under the necessary modifications of "reference more or less palpable, to his own spiritual history!"

Preliminary to the three discourses, or rather the first two of them on the Divinity of Christ and the Atonement,—which form the body of the volume—is a Dissertation on Language designed, we doubt not in good faith, to conduct the reader to the author's stand-point, whence the same views of truth may be taken which he himself takes. It is to show that language is insufficient as an instrument in the matter of Christian doctrine. He calls words the "*instruments*," "*vehicles* of thought." "All words, but such as relate to necessary truths," ("such as space, time, cause, effect, truth, right, arithmetical numbers, geometrical figures," p 46,) are, he says, "inexact representations of thought, only proximate expressions of the thoughts named. (p 55.) If we differ from Dr. B. on this point, it is that we regard words as the *symbols* of thought, as living powers, rather than as proximate expressions.—Words are thoughts incarnate, and there is life in them. If "vehicles," they are living wheels carrying the soul hither and thither under the broad canopy of the open heaven. "God is Love," is surely not an inexact representation of thought. Its significance to one may be deeper than it is to another, according to culture and attainments; but in the highest as well as lowest degree of thought, it is a true and adequate symbol. But Dr. B. would in one part of his dissertation seem to teach that words are *symbols*, rather than vehicles. He says:

"There is a logos in the forms of things, by which they are prepared to serve as types or images of what is inmost in our souls; and then there is a logos also of construction in the relations of space, the position, qualities, connections, and predicates of things, by which they are framed into grammar. In one word, the outer world, which envelops our being, is itself language, the power of all language.

And if the outer world is the vast dictionary and grammar of thought we speak of, then it is also itself an organ throughout of Intelligence. Whose intelligence? By this question we are set directly confronting God, the universal Author, no more to hunt for Him by curious arguments and subtle deductions, if haply we may find Him; but He stands EXPRESSED every where, so that, turn whichsoever way we please, we behold the outlooking of His intelligence. No series of Bridgewater treatises, piled even to the moon, could give a proof of God so immediate, complete, and conclusive.

In such a view of the world, too, and its objects, there is an amazing fund of inspiration elsewhere not to be found. The holding of such a view is, in fact, sufficient of itself to change a man's intellectual capacities and destiny; for it sets him always in the presence of Divine thoughts and meanings; makes even the words he utters luminous of Divinity, and to the same extent, subjects of love and reverence." pp. 30, 1.

He also quotes with approbation a noble paragraph from Prof. Gibbs, as follows;

"There can be no exercise, in the whole business of instruction, more useful to the mind, than the analysis of sentences, in the concentrated light of grammar and logic. It brings one into the sanctuary of human thought. All else is but standing in the outer court. He who is without, may indeed, offer incense; but he who penetrates within, worships and adores. It is here that the man of science, trained to close thought and clear vision, surveys the various objects of his study with a more expanded view, and a more discriminative mind. It is here that the interpreter, accustomed to the force and freshness of natural language, is prepared to explain God's revealed Word with more power and accuracy. It is here that the orator learns to wield, with a heavier arm, the weapons of his warfare. It is here that every one, who loves to think, beholds the deep things of the human spirit, and learns to regard with holy reverence the sacred symbols of human thought" p. 31.

Now let the reader compare this with the following from page 82:

"I have never been able to sympathise, at all, with the abundant protesting of the New England Unitarians, against creeds. So far from suffering even the least consciousness of constraint, or oppression, under any creed, I have been readier to accept as great a number as fell in my way; for when they are subjected to the deepest chemistry of thought, that which descends to the point of relationship between the form of the truth and its interior formless nature, they become, thereupon, so elastic, and run so freely into each other, that one seldom need have any difficulty in accepting as many as are offered him. He may regard them as only a kind of battle-dooring words, blow answering to blow, while the reality of the play, viz. *exercise*, is the same, whichever side of the room is taken, and whether the stroke is given by the right hand or the left."

If any insist that both these views of words are reconcilable, and that both have their use, we would yet submit, that to play with words, as at a game of shuttlecock, is hardly allowable in theology.

Some of the conclusions of Dr. Bushnell on the subject of language, are not sound. Take the following paragraph:

"Suppose, for example, one desires to speak of the *bitterness* displayed by another, on some given occasion. In the first place, this word *bitterness*, taken physically, describes not a particular sensation common to all men, but a genus of sensations; and as some persons have even a taste of bitter things, it is impossible that the word, taken physically, should not have an endless variety of significations, ranging between disgust and a positive relish of pleasure. If, now, it be taken as the base or type of an intellectual word, it will carry with it, of necessity, as great a variety of associations. * * * It is impossible so to settle the meaning of this word *bitterness*, as to produce any exact unity of apprehension under it. And the same is true of the great mass of words employed in moral and spiritual uses,—such as love, gentleness, contentment, patience, wisdom, justice, order, pride, charity." p. 44.

The difficulty here is surely not to settle the meaning of the word *bitter*, but simply to decide *what* is bitter, and what not. Let the proposition be changed a little, and the error of Dr. B. will be very easily detected. One *approves* and the other *disapproves* of the particular act. The act itself is viewed differently; the difficulty is not in the term which expresses its quality. This error of Dr. Bushnell pervades his view of language.

Regarding the Dissertation as teaching the duty and necessity of a generous construction of the words of an author, and of patiently holding up the various forms of thought which he has used, until we are sure we understand him, or do not misunderstand him, it possesses great importance and value, and teaches a lesson that is by no means yet universally learned.

Besides what is said on the powers of language, the Dissertation contains remarks on Logic which have a good deal of force in them, but which seem to us on the whole a one-sided view. The Doctor is a sworn enemy to all "logickers," as he calls them. But he has used needlessly disparaging epithets, and lays himself open to the suspicion of playing the special pleader with reference to theological views which, he fears, cannot stand a moment before logic—even logic legitimately used. Besides, he himself takes and uses the very weapon he would break in pieces and throw away. He uses it, and legitimately too, with a skill and vigor that none but the most accomplished dialecticians possess. He uses it in his Dissertation, against Logic; he uses it, in the Discourses, against the theory of a tripersonal Godhead, and of "three Distinctions" in the Godhead, and against some of the prevailing notions of Atonement. He uses it in the very form of *text* logic—in regard to which he is particularly severe in the Dissertation. If now his theory be good for anything, he ought to accept the "three distinctions" as *proximations* of thought, and instead of arguing with all his might against the notion, accept it as one of the forms of truth.

But though not receiving everything in his Dissertation, we feel that it contains many views worthy of Dr. Bushnell, and which must prevail. If there is wood, hay and stubble, there is also gold, silver and precious stones in this porch of his temple. We shall in some future numbers look into the Discourses that follow the Dissertation.

SUNDAY EVENING AT FEDERAL ST. CHURCH.

The series of meetings which was commenced on Sunday evening Decr. 31st, 1848, (the last evening of the year,) and has been regularly continued from week to week, since, was brought to a close with the *fourteenth*, which was held at Federal St. Church last Sunday evening, April 1st. The services were opened with the 357th Hymn, sung by the congregation:

"O help us, Lord! each hour of need,
Thy heavenly succor give;
Help us in thought, and word, and deed,
Each hour on earth we live."

Rev. Mr. Young, of the New North Church, then offered prayer. The Chairman, Hon. Mr. Savage, introduced the remarks of the evening by expressing his hope and belief that some good results had been derived from the meetings; that some affection had been revived in our hearts towards Him whom we call Master—our elder brother—who is now seated on his Father's throne in the heavens, and invites us to enjoy with him an endless and happy life. There is, moreover, said Mr. S., an appearance of greater benignity between Christians; and this surely is a good which cannot be over-estimated, inasmuch as the evil passions that grow out of controversy, obstruct the holier passion of love to God and love to man, and prevent progress in the divine life.

Rev. Mr. Lothrop remarked, that it was fourteen weeks to-night since it was his privilege to open these meetings by submitting the series of propositions in which were expressed the motives and objects of the meetings, and the good which it was hoped would be gained from them. He spoke at that time amid some feeling of anxiety, but more of hope. For he felt that the appeal would meet with a response, and the effort be seconded by faithful hearts; that we should have interesting meetings, and great good be derived. In this hope surely none were disappointed.

The Committee on whom was devolved the charge of the meetings, had determined, after much deliberation, that the meeting this evening should be the close. The May anniversaries were approaching, in preparation for which, much work was to be done that must occupy the attention of many of the brethren, on whom rest also the care and responsibility of conducting these meetings. The evenings were growing shorter, and it would be difficult to bring together persons from different and distant parts of the city for *union* meetings. But the Committee hoped that the place of them would be supplied by smaller meetings in the vestries of the different churches. For these and other reasons that might be named, this meeting would be the last. That word "last," continued Mr. L., could not be uttered but with peculiar emotions. It has a solemn significance. We cannot tell to what events we shall be called, nor what changes await us.—Happy, if by the principles and truths here considered, we shall be prepared for whatever the future shall unfold.

In looking back upon these meetings, while we see that they have been interesting, we are not anxious to place our hands on palpable results—to say that such and such persons have been awakened and converted; but we know that good seed has been sown—that God's spirit will water it—that prayer will nurture it. We are confident we shall see the fruits in a more earnest and devout life, both in the ministry and in the church. He had, however, noticed that attention had been almost entirely directed to the first of the resolutions; that the aim had been to stir up the soul to realize its great spiritual interests. That was right—it was all-important; but there were other parts of the resolutions which demanded attention. He alluded to those which expressed the value of Christian sympathy, as one of the elements of the Christian character and the need of more effort to diffuse truth through the world.

We cannot doubt, said Mr. L., that religion is a matter of the affections, as well as of the understanding; and of this fact he feared we do not think enough. Christians too generally show a onesidedness of culture—in some, the reason and will being cultivated, to the neglect of the feelings; and in others, the feelings, to the neglect of the high and immovable resolve. On the one hand we see a man who does not feel the want of the sympathy of others—who believes that each must have a root in himself—that religion is an individual concern between man and his Maker. Such a man's path thro' life is independent and solitary. He goes forth, earnestly doing that which is right; but his character is cold, stiff, reserved. He has tremendous power over himself; but not over others. He does not present religion in the most attractive form. Then, on the other hand, we see those who depend on sympathy—who feel they cannot stand alone. They may be weak in themselves; but their sympathy gives them power over others. Both qualities are important, and should be united in harmonious combination. As the oak and the vine are beautiful, when one leans on the other, and is folded about it, and not when separated—so is the Christian character beautiful, when it exhibits the union of the firm and the tender, the warm affections and the determinate will. Here was the beauty of our Saviour's character. It was a combination of these apparently opposite qualities. He wanted nothing of independence; he could suffer and meet temptation, and die, alone—yet was his heart full of sympathy, and he sought the sympathy of others. His character should be studied by us; especially should we cultivate his sympathy. There was too great a tendency to individuality among us—too great reserve—too great fear of sacrificing our own rights, and of impinging on others,—too great unwillingness to speak of our personal religious experience, and combine our efforts in doing good. The result of these meetings, it was hoped, would be to break down the barriers of coldness, and unite our hearts in Christian love and sympathy, and co-operation.

The hope had indeed been expressed, said Mr. L., that these meetings might end in forming some missionary society, to spread abroad Christian truth more effectually. Our obligation to do more cannot be denied. It rests on our Saviour's command—"Go ye into all the world, and preach the gospel to every creature." That command was not for the apostles alone; but for Christians of every age. So long as there was one spot on earth on which the light of Christianity did not shine, or one soul who had not heard the glad tidings, it was our duty to send it. Were there no express command, the heart that possesses the truth could not rest until it had communicated it to others. To diffuse Christian truth—to restore the allegiance of man to his Maker—to bring back the wanderer to his Father's house—is more important than to secure the highest worldly ends, and should more engage our interest and affections than all other objects. Mr. L. concluded with expressing his hope that the influence of the meetings now about to close, would be to quicken a deeper flow of sympathy—to make us unwilling to stand alone, and unite us in the blessed work of diffusing truth through our land and through the world.

Rev. Chandler Robbins remarked, that the great object in view, in instituting and attending these meetings, was to make the action of Christianity more deep, more powerful in ourselves, in the Church, and in the community. We all feel that this divine religion which we profess, is not producing effects equal to its design, its demands and its possibilities. He would speak to this point—why does not Christianity produce in our own souls more of the appropriate effects of its divine power?

The great reason is, that the popular idea of Christianity is too low. Its presentation from the pulpit and from parental lips is unworthy, is imperfect, it does not compare with its presentation by our Redeemer himself, and by the Apostles who learned of him. What, continued Mr. R., does Christianity propose to do? Nothing less than to effect the radical renewal of every human heart. It is God's power unto salvation. Now, are we not accustomed to consider it as operating gradually, as affecting us by little and little, as making us a little better, elevating our taste and refining our spirit? Do we not regard it as effecting its objects in advancing man by slow gradations? This idea, said Mr. R., is radically false, and fatal. The design of Christianity *is* indeed to make society better, to improve the human character and condition. But meanwhile there meets us a poor, degraded, miserable man, corrupt to the core. How are we to make him better by little and little? God has given us a power to effect the change at once. The doctrines of Christianity are adapted to raise the lowest and make them kings and priests unto God. Under God, the Apostles did these things. They made the hardened transgressor a tender and obedient child of God. How did they do it? It was by presenting those doctrines which are the wisdom and power of God to effect the renovation of the soul. We must have better ideas of the capabilities of the gospel to produce changes in human character, or we shall always be halting in our exertions, and the effects we produce be altogether incommensurate with what we ought to accomplish.

But some may say, if we, as ministers, preach this instantaneous conversion; if we hold forth the idea that men may cease at once from disobedience, and become the children of God, become Christ's disciples, become like him, and ought to become like him; if we speak of the power of faith to produce so great a change in the heart of man, we shall turn away our hearers from us, they will give up the work as hopeless. Not so, said Mr. R. This does not correspond with facts. If we aim low, we shall be apt to fall short of effecting anything. But the work which Christianity is to produce is not to be viewed as a task. From the moment the love of God is shed abroad in the heart, what has been the hardest thing in the world becomes the easiest. No, it is not a task, it is a privilege.—The soul's love of holiness grows into an ardent desire to attain it, from the moment it sees its divine beauty, and the perfection to which God calls us with a high calling in the Gospel of his Son. It becomes the one absorbing desire. I will ask, said Mr. R., who is it that feels the difficulty to be so great, unless he who gives but half his heart to God? But whoever has given his whole self to the service of God, let me ask him whether from that moment, there has not sprung up in him a sweet sense of loving and serving God? If, then, we would have the light and joy of the Divine countenance lifted upon us; if we would experience the selectest influences of heavenly grace; if we would receive the fullness of God in Christ, we must open to Him our whole heart.

There is but one real bond of union between all Christians,—and that is a perfect bond. They are all one as they are new creatures in Christ Jesus. All who love God are one holy brotherhood; and every one who is in that brotherhood recognizes others that belong to it; for they bear upon them the marks of the Lord Jesus, in kindness, in love unfeigned, in truth, in righteousness. These marks are known, they are felt. There is no union possible, except as we are one with Christ and God. All who are born of the spirit, belong to the Republic of heaven. May we all come into this fraternity, and have the peace of Christ, that passeth understanding. May we so love him, as to feel his love to us: and that we may shew the mighty power of his Gospel, may its mighty doctrines come home to all our hearts.

A stanza of a hymn was here sung:

"When I can read my title clear,
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Doct. Thompson, of Charlestown, introduced his remarks by alluding to an observation made by him on the previous Sunday evening, that he regarded the foundation of religion as laid in the prime-original constitution of man. He considered man a child of God, and this filial nature he regarded as the true foundation of all religion. Wherever there is a human form, there was the true light that lighteth every man that cometh into the world. The Gospel has been preached to every creature under Heaven. It was preached before unto Abraham. And this comes up to St. Paul's words in the epistle to the Colossians—"Christ in you the hope of glory." Hence follows the exhortation, "If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God."

The revelation that God has given to us in the New Testament, is a new edition of the religion he had already given to man in his original nature. Ancient saints are represented in the epistle to the Hebrews as desiring to see the things which we see and were not able. These all died in faith—God having provided better things for us, that they without us might not be made perfect. What was the great truth they desired to see, and wanted clearer light to see it in? It was the doctrine of eternal life. Accordingly, said the Prophet Haggai, "I will shake the heavens, and the desire of all nations shall come." How does Christ fulfil the desire of all nations? Why, what do all desire but life and happiness? Is not this the news that Christ came to tell us? He comes to answer the question asked in every age. "To this end was I born," said he, "that I might bear witness to the truth." He came to reveal the Fatherhood of God, the Divine care for man, the provision made for future happiness in the many mansions in our Father's house. This is the truth, to bear witness to which he was born.

In regard to nature and revelation, and man's perception of truth, Dr. T. felt there was no clashing between the lights of God. Revelation was to reason as the telescope to the eye. Revelation can show nothing where there is no eye, and no light. Revelation is an enlarged edition of God's love to his children, and it teaches that we all have equal citizenship in the heavenly places. Said the celebrated M. Coquerel in the French Assembly, when the motto "liberty, equality and fraternity," had been adopted,—"Give the credit of these divine symbols to the gospel—they are the gospel proclamation to all men."

If now the heart is penetrated with these great truths, and with the Divine love they reveal, we owe an obligation to every one of the human race, no matter how depraved and lost. Think how the Father received the prodigal child—think how we all have one Father—and let this thought lead us to love all his children, our brethren. May such be the influence of these meetings.

Rev. Mr. Waterston said, that it did his heart good to hear his brother, who had just sat down, quote so familiarly from the scriptures.—Would that all our laity possessed this familiarity with the Bible. We are all made kings and priests unto God—and why, but that all should bear witness to the truth—all serve before God, and go forth through the community to establish his kingdom. He believed that something had been done by these meetings to effect this, and that the results would appear.

Going back to the first meeting with which the series was opened—there were peculiar feelings connected with it—it was the closing Sunday evening of the year. It was in the dreariness and cold of winter, and the snow and the sleet made it difficult to be present—and yet a goodly number were there. The season has passed on, the spring has come with its balmy airs, we are looking for the opening buds and blossoms. May we not hope that it is a type of spiritual things; that as the cold is passing away under the milder breathing of the spring, so the beams of divine love will bring warmth to the spirit, and the ice which has covered the fountain of the affections melt away.

We need, said Mr. W., to have divine truth brought more home to our hearts. When we come together on the Sabbath, the most that can be done is to awaken a transient feeling. And how otherwise, when we are so surrounded with temporal cares and avocations, so absorbed in worldly things? To remove this insensibility we need to come together oftener, and to have the truth more continuously presented.

Mr. W. alluded to the fact of our assembling together for the last time, and in view of it, urged the duty of consecration. He concluded with describing the statue of Alexander Hamilton, standing amid the burning of the Merchant's Exchange in New York, until the falling ruin buried it from sight, and an artist, beholding amid the throng, burst into tears. How can *we* behold, unaffected, the ruin of our fellow men, falling beneath the pressure of their sins! Let us do what we can to rescue them before it is too late, and carry into our daily life the spirit of the Gospel.

Rev. Dr. Gannett expressed a hope, that a friend would have spoken whose voice we had never heard in these meetings, and who would have rendered it unnecessary for himself to add anything. It was not, he continued, by any arrangement or device of man, but by the procedure of God, that large congregations had been drawn together to consider vital questions on which hang the destiny of immortal souls. Commencing with no definite purpose in regard to the continuance of the meetings, it was now the 14th, and there was still no lack of interest. The natural and spontaneous feeling calling us together—shows we are not dead, though we need to be quickened.

In past times, said he, have we not overlooked one thing—that divine truth needs to be reiterated again and again, to produce a permanent impression? As the intractable metal would yield to blow after blow, so the reiterated utterance of truth would hasten the change of obduracy into penitence. Other denominations avail themselves of this instrumentality. Among the Catholics there were what he believed were called Retreats, in which Christians retire for purposes of meditation, so that by mingling the processes of holy thought and feeling in their experience, they might go forth to their avocations again, holier and stronger men. Dr. G. spoke of the interesting coincidence in this our course of evening services, with the season observed in the Episcopal Church as Lent. This, the last of our meetings, was the last Sunday in Lent—the Sunday before Good Friday—and would that all might realize the associations connected with the observance of that day! May we not hope that the past Winter has been our Lent.

If he understood what in other denominations are called protracted meetings, the objection would not lie against the principle, but against the method of conducting them. Men need to be often told that they are God's creatures; that judgment and eternity await them. They must be torn away from the constant engagements of business, and placed where the truths of the Gospel shall pour down upon them until the ice shall melt away, and the heart flow forth in love and obedience to God. Such the methods we have pursued in the religious efforts now about to close. What then is to be the result? I am not anxious, said he, to see results. We have not the methods by which to make known converts to the community. The result we hope for is, that many will enter upon a more earnest obedience, and exhibit in the life their faith in Christ, working by love.

One word had been used by his brother who spake before him—the word consecration; a significant word, as large as man's nature, as high as heaven, and would endure through the ages of eternity. Some have never yet made this act of consecration—never said, I will be the Father's child. He would beseech them not to close their eyes in sleep this night, until they *do* consecrate themselves. Let not the thought be dismissed—let them not go forth again into the world—let them not go where temptations shall cross their path, until this first great work shall be performed.—We, as Christians, need a re-consecration that shall revive and invigorate us. To-day we sat around the emblems of our Saviour's sufferings—and why? Not that we might go through an empty form, but that we might feel it our duty to be, in heart and life, thorough and habitual disciples of Jesus. "The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them, and rose again."—That, said Dr. G., is the text for us. "Unto Him who died for us"—that is the consecration we need. In conclusion, he urged several arguments for self-consecration, particularly that which comes to us in the Providence of God. One whom he knew, who was in the vigor of manhood a few days since—the grave will soon be his home. [James Lloyd Borland.] But a few days ago, he was among the most useful, the most liberal; exhibiting, in his business, wise foresight and generous dealing; a young man of enlarged and liberal views—where is he now? Dr. Gannett also alluded to another most worthy and distinguished fellow-citizen, [Hon. Edmund Dwight] of whom he knew not whether he was yet on earth, or had passed away. [Mr. D. died at half-past seven, that evening.] Oh! life is too uncertain, to defer the duty of consecration. If there be work to be done for the salvation of our immortal souls, let it be done at once. Leave not to a future time what should be done at this very hour. As you go, then, to your homes, think of these things. Ask, have I given myself to God and to Christ? Am I living as a child of God should live?

The concluding prayer was offered by Rev. Mr. Folsom, the Dismission Hymn sung, the Benediction pronounced, and the large congregation separated. Thus closed (and with some of the most earnest and impressive addresses that have been made,) the series of meetings, to which many will look back as the best they ever enjoyed, and the good results of which, we have not a doubt, will be manifest in time and in eternity.

For the Register.

THE CHRISTIAN PRIESTHOOD—WHO CONSTITUTE IT?

The most useful instrument may be made, not only ineffective, but positively pernicious through misuse. Thus the Christian Ministry. Intended for good, capable of producing good, it yet sometimes, through misapprehension or perversion of its objects in the laity, is made to themselves worse than useless.

One of the ways in which this is done is indulging the notion that a higher standard of virtue is to be maintained by the clergy than by themselves. This is the plausible form in which the proposition is put when expressed by others; but if translated into the shape it wears in their own minds, it rather amounts to this, that they themselves may be satisfied with a lower tone of moral principle than would be decent in a Minister—that less is required of them—that in fact one of the chief objects in the institution of the ministry was to exhibit an exemplary and distinguishing strictness of character and walk—it was to be a light shining in the midst of a dark and naughty world, and that if they should all be lights too, shining equally bright, it would be eclipsed and its benefits lost.

Before I proceed to expose the confusion of ideas involved in this notion, let me ask my lay readers if they are not sensible of its existence. Has it never beguiled you into some little indifference, some slight obtuseness to the monitions of conscience? Have you never felt that you might do something which would have shocked you in a clergyman?—That you might do it simply because you were not one?—That you might be less particular in your conversation and deportment—that you might countenance practices which you would not like to see him countenance, and indulge in habits of indolence or dissipation, or partake of amusements, or refuse yourselves to charities, in regard to all which you think it his solemn and bounden duty to act differently? Nay, have you not taken credit to yourself for this rigid construction of the sanctity of *his* duties? Have you not persuaded yourself that there was something meritorious in it?—something even to atone, at least in a measure, for the laxity of your own practical conduct?—Do you not occasionally felicitate yourself, even in the commission of sins, with the thought that, so lofty are your conceptions of the dignity and holiness becoming a preacher of the Gospel, that were you one, you would exceed most who bear the office in the strictness of your life?—I know well there is this feeling. Men satisfy themselves with what they *would* do if they were in a different situation; and from the purity of these hypothetical principles of theirs derive, without knowing it themselves it may be, a solace and an excuse for their present real vices. Against this deceit of the heart suffer me to warn you, Oh brothers and sisters of the laity;—against supposing that your most scrupulous exactings from the conduct of another will do at all as a substitute for carefulness in your own;—against deluding your souls with the fond idea that you may indulge yourselves in what actions you please, provided you very pertinaciously insist upon it that your minister shall not do the same;—that you may go and revel night after night in the halls of dissipation, the theatre, the gambling house or any haunts of sin, and all is well enough if only he and his family are forbidden all amusements however innocent;—that you may be the gayest of the gay in all the saloons of festivity, only be sure he is safely shut up with weariness and gloom, as it seems to you, in his lonely study.

My respected brethren of the laity may answer, perhaps, that so far from this being the case now the laity are becoming preachers themselves, and some of the most active, and enthusiastic movers in the revivals of the present day, Unitarian as well as Orthodox, are eloquent gentlemen, occasionally even ladies, on whose heads no hands were ever laid hastily or deliberately. But mark how this very phenomenon illustrates my complaint. Are not the very persons spoken of as intruding into a province foreign from their own? Are they not wondered at and queried about, sneered against or prodigiously commended as doing something supererogatory and not expected of them? As if to speak about religion belonged to one profession. And observe how immediately "a corresponding walk in life" is demanded of these quasi ministers who have spoken in public on the great topic, as if now for the first time the laws of God have sprung into existence for them. For scores of years they have lived as they pleased. No one has troubled himself about their morality, though the New Testament was written sometime before they were born and its obligations been always upon them. But now they are semi-clergymen—they have uttered themselves once on the momentous concern that should move all hearts and tongues—and farewell for them henceforth to all but the most punctilious and precise deportment and habits; while their associates may continue as free and easy as ever. How carefully their lives are scanned, how eagerly any delinquency is reported, how delightful to the multitude to aim its virtuous indignation against their horrible inconsistency and hypocrisy! Oh how much better Christians these indignant reprovers would be, if they ever set themselves up to be preachers! Meanwhile this indignation is made to do service for Christian virtue in them in the absence of the genuine article, and they comfort themselves in the hope that it will be taken as some kind of a substitute.

In religion, since the beginning of the world, the great endeavour has been to find a substitute for personal righteousness. All kinds have been tried. The holiness of the priest or preacher is now the favorite proxy. But there is no such thing as a proxy in religion. You must be good for yourself, brother layman, if you are good at all. The truest sanctity, as little as the austerest mortifications of a college of priests, could profit you nothing in the way of transfer. Their business is not to lay up a stock of vicarious holiness for their parishioners, but to urge them to personal, selfchosen holiness.

It is certainly every way desirable to entertain the highest notions of the moral excellence to be expected in the clerical character. But why! Why should it be so *exemplary*! That it may *be* an example—that it may be a model to others—to the laity; because this same highest possible excellence is to be aimed at by all. Why should it not be! Ought we not all to be as good as we can! Are we not all Christians! Are we not equally priests! Yes, we are all priests unto God through Christ, as much as there is any priest at the present day. Under the Christian dispensation, strictly speaking, the true priestly office is abolished. Its business was the offering of sacrifices, and belonged only to the Jewish ritual. But the term is applied figuratively in the New Testament to Christians, and to all Christians, as expressive of the strict piety and virtue exacted from all who name the name of Christ.—They were all to be holy as priests. What difference did it make that one devoted himself to the business of preaching, and another to some other business equally lawful, equally necessary, equally holy if he chose to make it so? The first was not to monopolize, because his vocation was to preach it; but he preached it expressly and only to urge it upon all others. Says the Apostle Peter, (1 Peter II, 5) 'Ye also are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 'He that loved us and washed us from our sins in his own blood,' said the Revelator, 'hath made us Kings and priests unto God and his Father.' This was the wide spiritual Priesthood to come, as distinguished from the narrow technical Jewish that was to pass away. 'Ye shall be named the priests of the Lord; men shall call you the ministers of our God,' declared he of old whom the Lord had 'anointed to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified.'

So that is well if the laity demand much from their minister, for then they know exactly how much to demand from themselves, and their demands will be high. They are all priests.—Even under the ceremonial institution of Moses, where the Priest was solemnly set apart from the people with the most scrupulous formality, even there did God require of them all, saying, 'Ye shall be a kingdom of priests, an holy nation.' It was to the whole body of believers Peter is writing, laymen not clergymen, when he says, 'Ye also are an holy priesthood.' It was to the whole church John speaks when he proclaims, Jesus Christ 'hath made us priests unto God.'—'Blessed and holy is he that hath part in the first Resurrection; on such the second death hath no power; but they shall be priests of God and of Christ.'

On this authority every preacher may demand from his hearers, in the name of him whose ministers they all alike are, the same righteousness in degree and in kind which they ascribe to their ideal of a perfect ministerial character. The same in degree and in kind. I do not mean of course that they should bow their neck to the yoke of those little conventional peculiarities in dress, manner, conversation, title and style of address which some think so amazingly important in one who goes into a pulpit on Sunday.—They may consult common sense and convenience and custom on all such indifferent trifles. But in principles and conduct, in devotion to God, in the desire to advance his authority *in* the world, and serve and save their fellow *men*, let them solemnly feel that they are as responsible ministers of God as *if the hands of an archbishop or a Pontiff had been laid upon their heads in consecration to the altar.* They are an holy priesthood, to offer up the spiritual sacrifices of a devout, useful, philanthropic life; the only sacrifices acceptable to God through Jesus Christ. By such sacrifices they conduct a nobler worship than is celebrated in the pompous pageantry of a cathedral. By such they preach the Gospel efficiently, as more practically and pertinently, than an angel's theorizing eloquence could.

H. G. E.

For the Register.

SEWALL WHITE, ESQ.

The obituary record recently announced the decease of him whose name is placed at the head of these lines, which event occurred on the 22nd. ult., at his residence in East Cambridge.

We feel that justice to the memory of the departed requires a brief notice of his life and character; and we do it with that satisfaction which can only be derived from the consciousness that such a tribute is wholly deserved. It would not, indeed, be in our power to detail the particular events which marked his prolonged life; nor would this be desirable, for they would not be interesting to the general reader. What we would speak of is, simply, the moral uprightness which distinguished him as a man of business, a citizen, the head of a family, and a friend, through a long life spent in active contact with the world.

In his business transactions he was scrupulously honest and honorable. He made no attempts to obtain any unfair advantages over those with whom he was dealing, and he incurred no risks in trade which might possibly subject others to loss.

NEW PUBLICATIONS.

Christian Review. No. LIV. March 1849. New Series, No. II.

Professor Chase, Rev. Dr. Worcester, of Salem, Rev. G. W. Sampson, Rev. Mr. Sears, (the editor) Rev. Mr. Phillips, Rev. Dr. Babcock, are contributors who make the No. of the Christian Review for March an able and interesting one. The fifth article concludes the paper on John Foster and his Reviewers, which we noticed in a previous number.

Blackwood for March.

T. Wiley, Jr., has a fine No. of Blackwood for March. In reading him, however, whether his moral, or political, or metaphysical philosophy, we very often experience the truth of a remark in the No. before us, in an article on Prudhon—viz:

"The startling effect of paradox—the conflict with it—the entanglement of known truth with manifest error; all this has supplied a more bracing and vigorous exercise for the mind than lucid tenets, set forth by writers of unimpeachable good sense. Not that it is better to read a bad book than a good one; but there are eras in our mental progress when much is gained by the contest with bold and subtle fallacies."

Elements of Moral Science: By Francis Wayland, D. D., President of Brown University. Abridged, and adapted to the use of Schools and Academies, by the Author. Twenty sixth thousand revised. Boston: Gould, Kendall & Lincoln. 1849. pp. 212.12 mo.

We would refer our readers to the recommendations of this little manual in the advertising columns of the Register. In the department of ethics, as a teacher and writer, Dr. Wayland's name stands first. It will be his just fame that he left moral science more advanced than he found it.

A Memoir of the Life of James Milnor, D. D., late Rector of St. George's Church, New York. By the Rev. John S. Stone, D. D., Rector of Christ Church, Brooklyn. Published by the American Tract Society, 150 Nassau Street, New York—8 vo. pp. 646.

We suppose that to every intelligent Christian in the land, of whatever denomination, the name of Dr. Milnor is familiar. It is a privilege we highly prize, to read the life of one so devoted, and so closely associated with important events occurring both in the Church and in the nation. The Memoir is faithfully and ably prepared. We heartily commend it to the perusal especially of the clergy. If it has the complexion of some doctrines we do not sympathise with, it is, so to speak, only skin-deep. There is a great deal more that we heartily receive than we can reject, and we are *offended* at nothing in the volume. Though an Episcopalian, he was one of the best of the sect. His candor, his catholic piety, his affectionate ministration of the gospel, his readiness to cooperate with others in diffusing truth, his domestic virtues, his social and hospitable character, his benevolence, his cheerfulness and urbanity of manners, and gentlemanly address, rendered an acquaintance with him delightful while he lived, and will extend it to those who can know him only through the memorials here prepared. The volume contains an engraved likeness of Dr. Milnor, a sketch of St. George's Church and Rectory; and, considering the size and finish of the volume, it is one of the cheapest publications of the day.

Man Primeval; or, The Constitution and Primitive Condition of the Human Being. A Contribution to Theological Science. By John Harris, D. D., President of Cheshunt College, Author of The Great Teacher, Great Commission, Mammon, Pre-Adamite Earth, etc. Boston: Gould, Kendall & Lincoln. 1849. pp. 480, 12 mo.

This volume is from a prolific and vigorous and finished pen, and is an expansion, or rather new development, of the laws and principles adduced in the "Pre-Adamite Earth"—a work justly regarded of high value. Among the subjects discussed are, "Sensation and Perception, Understanding and Reason, Imagination, the Emotions, the Will, Conscience"; and on these Dr. Harris' views are those of the best and purest philosophy. Wayland, Tappan, Morell, are names he quotes, and they indicate his affinities.

An engraved likeness from a daguerreotype is prefixed, in which is easily read comprehensiveness and breadth of thought, and quick, clear-sighted vision, and skill and power in expressing thought.

Sermons by the Late William B. O. Peabody, D D., with a Memoir by his Brother. Second edition. Boston: Benjamin H. Greene. 1849. pp. 393. 12 mo.

We rejoice to see a second edition of this most delightful volume. May it speed its way to the churches. May it go far and wide, quickening Christians to a more spiritual life, winning hearts to Christ by its lovely exhibitions of Christian character and its excellent teachings of Christian truth. Dr. Peabody's Christian excellence, as here unfolded, has been appreciated and frankly owned by those who have been slow to discern the Christian in a Unitarian. Among the happy influences of the volume will be, that Christians, who have supposed themselves to be wide apart, and to possess but little in common, will find themselves very near, and to be one, as they shall feel a common delight in contemplating the beauty of holiness here displayed.

RETREAT FOR INDIGENT FEMALES. The Journal of March 29, states that a plan is on foot to procure from the city authorities a piece of land on which to erect a comfortable Retreat for Females that have been reduced from prosperity to penury. Similar institutions already exist in Philadelphia and New York, realizing all the good their benevolent founders anticipated.—May Boston follow their example, and woman in affluence, by giving of her abundance to establish it, do much in this way to help her sister in poverty.

NEEDLE WOMAN'S FRIEND SOCIETY. This society held its anniversary at the Vestry of Rev. Mr. Waterston's Church, on Wednesday, 11 A. M., when an excellent report was made by the Secretary, (which is to be printed,) and eloquent addresses delivered by Rev. Mr. Waterston and Deacon Grant.

☞ In the second paragraph of the notice of Sir Fowell Buxton's Memoir, for "Mr. Gurney" read Mr. Buxton. The mistake arose from necessarily curtailing the notice, for want of room; and a portion being cut out, alluding to his first acquaintance with the Gurney family, their influence over him, and his marriage with Hannah, the fifth daughter, the name Gurney was put in place of Buxton—which we did not observe in rapidly reading the proof on that day.

NEGLECTED AND EXPOSED CHILDREN. Rev. C. F. Barnard gives notice of the establishment of schools at the Warren street Chapel, preparatory to the Primary Schools.

"Any little folks," he says, "in the neighborhood, may be sent in. The endeavor will be to treat them kindly and judiciously, keeping them out of harm's way, and training them to the habit and love of school-going. As soon as they are old enough they will be transferred to the Primary Schools. In the meantime, to give the plan a fair trial, pay the teacher, &c., he would respectfully solicit the attention and aid of all his friends."

MR. B. also says that nearly twenty years experience confirms the remark of the City Marshal, already quoted in the Register, that from 8 to 900 children in the city *are not fit to put in any of our present schools*. Indeed he knows that this estimate falls far within the truth! Mr. B. urges an efficient and general Evening School system upon the same footing with the Public Schools.

DR. BAIRD'S LECTURES. On Saturday we had the privilege of attending the Lecture on Switzerland and France, and was gratified to hear him speak highly of Louis Napoleon, who, he remarked, was very much underrated in this country. Odillon Barrot, the chief member of his Cabinet, was the best and wisest of the public men in France. He also said that it was altogether improbable that the Emperor of Russia would interfere to reinstate Pius IX.

But one thing we regretted. In speaking of the religious condition of Switzerland and France, he recognized only two classes of Christians—the Catholic and Orthodox—the rest were infidels. Dr. Baird knows very well that there are *Unitarians* also in those countries. His classification showed that he regards Unitarianism as infidelity.

☞ The Anniversary of the Bulfinch St. Sunday School will be held on the afternoon of Fast Day next; the services, consisting of addresses &c., commencing at 2 o'clock.

☞ Rev. N. S. Folsom has resigned his ministry at larg in Charlestown, the duties of which he has discharged for two years and a half, ending with March 31st.

☞ Rev. Mr. Bacon has resigned the pastoral charge of the First Unitarian Church in the city of Rochester, N. Y.

MR. CAPEN'S SCHOOL FOR YOUNG LADIES. It will be seen, by reference to Mr. Capen's Advertisement, that the school is now furnished with all the apparatus suitable for gymnastic and calisthenic exercises.

GENERAL INTELLIGENCE.

FIRST UNIVERSALIST CHURCH. This place of worship, at which Rev. S. Streeter officiates, (than whom we presume no pastor in the city or any where else is more esteemed and beloved by his parishioners,) and which was damaged by fire two or three months ago, was re-opened on Sunday, March 25, having been greatly improved in the repairs made, and put on "beauty for ashes."

The Mass. Home Miss. Soc. have adopted a rule not to afford help to Societies who might attend evangelical preaching within a convenient distance.

The American Tract Society sustains 20 city tract missionaries in New York—and among them two who shall meet immigrants as they arrive, and be able to address them in various languages, shall give them advice, warn them against the arts of unprincipled men, and the temptations to which they shall be exposed, and conduct them to places of worship where they shall hear the gospel in their own language. The Society have also a missionary to the Germans, and one to Seamen, and the other sixteen have charge of the different wards in the city.

PROF. E. C. WINES, well known as a lecturer on the Laws of Moses, was recently licensed to preach the Gospel, by the Rhode Island Association.

The first church-bell which has ever been heard in Egypt, since the occupation of that country by the Moslem conquerors, has lately been suspended in the tower of the Roman Catholic church built by the Jesuits at Alexandria.

REV. SILAS AIKEN, late of Park St. Church, has received and accepted an invitation to become the pastor of the Congregational church in Rutland, Vt.

A DAY'S LATER INTELLIGENCE FROM EUROPE. The Packet Ship New York brings further intelligence from the continent, among which is the following:

FRANCE.—The discussion in the Assembly on the Italian question was the principal topic in the columns of the Paris papers of the 9th ult. The mere fact of the cry for war having been raised by the red republican and socialist party, is sufficient to set all true patriots against it, because they are certain that the cry would not proceed from such a quarter, unless it was hoped to bring about war abroad, in order to be the better able to carry on the war of destruction at home. The journals which oppose the government, however, declare, that, although the vote of yesterday was not such as they desired, they had a brilliant triumph of reason and eloquence.

The paragraph excluding those who shall have been condemned for adultery was changed so read those "who have been condemned," and passed.

ITALY.—By a circular of the Minister of the Interior of Rome, dated the 25th of Feb., addressed to all the Presidents of Provinces, they are informed that despotism threatens the soil of the republic on every quarter; that the Austrians attempt invasion on the side of Ferrara, and the Bourbon of Naples menaces the southern frontier, with the willing consent of the Pope. Hence they are directed, besides taking the usual precautionary measures, to sound the tocsin at the first appearance of the enemy, and to keep the National Guard in readiness to be mobilised at the first approach of danger, while the central government, on its part, employs all the regular troops it can dispose of for the same purpose.

The *Positivo* of Rome states that the prisons of the Holy Office have been visited by the authorities, and the prisons set at liberty. Among them were a Bishop of Egypt, condemned under Leo XII., whose legs were nearly paralyzed from the length of his confinement, and two nuns, who have been placed in a convent.

THE FLOOD. It is stated that the country embracing the South eastern part of Arkansas, and contiguous part of Louisiana, for 25 or 30 miles from the river into the interior, is under water—Gen. Taylor's plantation included. A steamer, in a fog, went over the levee below Baton Rouge and as it cleared off, found herself sailing over cotton plantations, when she put about, and sought the channel again by the way she came.

DEATH OF HON. EDMUND DWIGHT.—Our citizens will learn with deep regret, that the Hon. Edmund Dwight died last evening, about half past seven o'clock, at his residence in Park street, after a short illness of only 4 days. Mr. Dwight was one of our most respected and valuable citizens. He was for several years a member of the House and of the Senate, and was one of the Taylor Electors at large, in the last presidential election. He was largely engaged in manufactures and mercantile affairs. He was a partner in the well known firm of Jas. K. Mills & Co., of this city. He was one of the most active of our citizens, in carrying through the completion of the Western Railroad, of which corporation he has been President and Director for several years. He was the munificient patron of our Normal schools, and of popular education He lived a life of usefulness, and has died leaving an ample fortune and an unsullied reputation. His loss will be deeply felt in our city and Commonwealth. [Atlas of Mon.

KENYON, (Epis.) COLLEGE, Gambier, OHIO. Dr. Bronson, the President of Kenyon College, has resigned his office, in consequence of the very heavy financial embarrassments in which that Institution is involved. Dr. B. says, "The time has come, therefore, when the Institution must have more funds or suspend. To take the latter course would be certain ruin to the property. One half of the nett revenue arises from the rents of houses, which would be cut off as soon as the College should suspend. The balance would all be required to pay interest and taxes; and buildings, to the amount of $80,000 in value, must stand nearly idle and go to decay for the want of funds to repair them, and some one to take charge of them. Can we beg? The Convention say no; and while the Institution possesses property to the amount of at least $60,000 that is entirely idle, and growing no better, but rather worse by losing the timber, it would seem that all reasonable people would say no. To me there appears to be no remedy but to sell the land and invest $80,000 or $100,000 in such a manner as to use only the income for paying debts and sustaining the Institution."

NEW YORK CHURCHMAN. The Rev. Dr. Seabury took his leave of the readers of the Churchman, as its editor, in the last number of that paper. The reason assigned for his retirement from the responsible duties of the editorial chair, is the increasing labors of a growing parish.

PEACE MEETING IN PARK ST. CHURCH, WEDNESDAY, March 28.—PEACE! PEACE!—In reference to a Congress of nations for the purpose of abolishing war, the meeting at Park street church on Wednesday, was one of much interest.

John Tappan, Esq., was called to the chair, and Rev. F. W. Holland, chosen secretary.—The meeting having been opened by J. P. Blanchard, Esq., Amasa Walker, Esq. remarked in reference to the cause, that Worcester's days were those of inquiry; Ladd showed the inconsistency of war with Christianity; and the time had now come, when governments should be moved on this subject. How came the immense debts of England and Europe! War! nothing but war! The thousands of operatives in England demand peace, as a relief from overwhelming taxation. Heaven and nature demand, and will at last have, this relief. See the agitation all through the British empire by Burritt; in many English cities, the mayor presiding, immense throngs attending, members of parliament speaking, and the public getting thoroughly aroused. The Brussels Convention told throughout the whole of Europe, obliging governments to think. The next step in the world's civilization is a Congress of Nations; and we want our countrymen to echo the movement abroad, and contribute its sympathy in aid of this plan.

Rev. E. M. P. Wells, spoke of his satisfaction in hearing the intelligence just received.—It was matter of deep moment to the world, he said, that seventy-eight men in the British Parliament had voted for the peace resolutions, having in view the settlement of international disputes without the enormous expenses and cruelties of war.

Offences must come, but the present means of getting rid of them are monstrous. A boy accidentally jostles another; that slight touch provokes a violent quarrel. So among nations.—We profess to have been *defenders* in the Mexican war, though the assault was carried to the very walls of the Capitol itself.

Rev. Mr. Beckwith stated interesting facts, and encouragements to perservere.

Rev. Professor Brooks paid an eloquent tribute to Mr. Burritt, as an apostle of peace, whose success he regarded as one of our modern miracles. Combativeness, he said, is a prominent trait of human character; and Christian parents are to blame on this subject. They do not teach peace, either by example or counsel. What is the case too in common schools? The intellect is sharpened by all possible means—everything is taught but morals and religion, the most important part of education.

Dr. Gannett spoke of the grand purpose in view—the establishment of a body which shall create a code of international law. While war is distant we do not feel its enormity. That miserable regiment from Mexico, which passed before our eyes, made us feel its horrors as never before. Our cause, he said, is not "Utopian." While miraculous achievements are occurring in nature and art, shall morality and religion alone make no progress? While the legitimacy of Europe is shaken, do we presume that this shameless affront to Omnipotence must continue?

One of the most remarkable facts of recent time, is the self constituted Convention of the Germanic nations at Frankfort, by mere force of opinion to control central Europe; engaging the anxious attention of kings and nations.—Another wonderful event has been seen in our own land—two nations on the eve of conflict committing the usual matters of war to two arbiters.

The different nations should now select men and commission them to settle the principles of universal law. And thus commissioned, the world would feel bound to act by its principles. Nations would thus be put upon their honor, and be dishonored if they violated the established principles of law. If a nation goes honestly into the matter, it will not dare trample upon the code and violate its own promise, and thus stain its own honor. Where then is the difficulty? The law being established, as we propose, by the consent of nations, and sustained by the general restraints of conscience and common sense, governments will yield submission, and thus one of the heaviest scourges of the world may have an end, and immense expenditures be saved for the nobler arts of peace, and the advancement of the great interests of philanthropy. A. D.

ANDREAS HALL. We introduce a notice of this miserable man, not so much as a warning against crime, as to show the first steps that lead to it, and point out to society the fact of which they are not yet so sensible as they ought to be—that neglect and vagrancy in early life are the hot-beds in which precocious depravity is bro't forward.

The condemned was 24 years of age last May—he was a vicious and unprotected boy, early addicted to theft and to drunkenness. In early life, he says, his mind dwelt on plots of murder, and the best methods of escaping detection; still, he had a conscience, as his recollection and remorse for the thefts of a string from his grandmother, of fruit from his companions, &c., which are detailed with penitent minuteness, show. A career of youthful crime was for a while interrupted by religious sentiment, awakened during a revival at Petersburg, and he lived a moral life for two years. He relapsed, and took again to robberies to support himself.

On the first of July last he murdered Mrs. Nancy Smith and her husband at Petersburg, for the money they were supposed to possess, (which proved small.) He had also murdered a companion near Troy, in 1847. For the first he was tried and found guilty. He afterwards confessed them all, and his life has paid the law's penalty.

GEN. OLIVER'S DONATION.—EDUCATION IN LAWRENCE. A new school house, which cost about $14,000, was appropriately dedicated in the new town of Lawrence. No children under 12 years of age are to attend it, as it is calculated for a high classical school, at which boys can be fitted to enter college. It is called the "Oliver School," in honor of General Oliver, late Adjutant General of the Commonwealth, and now agent of the Atlantic Mills in Lawrence. General Oliver made a present to the School of a magnificent scientific apparatus, valued at $1200 to $1500. The same gentleman has arranged his private library, amounting to 1500 volumes, in the counting room of the Atlantic Mills, for the use of persons employed there in. [Atlas.

Daniel Appleton, formerly a merchant of Boston, but for years senior partner of the publishing firm of D. Appleton & Co. in New York, died in that city on Wednesday, aged 64.

CHRISTIAN EXAMINER. A neatly bound set of the Christian Examiner, consisting of the first twenty-five volumes, is for sale, and may be seen at the Christian Register office.

Also the six volumes of the first series of the Christian Disciple.

☞ The Subscriber desires to express his gratitude to Ladies of the Unitarian Society in Lincoln, for the token of kind regard in a very acceptable present; valuable—priceless not for its pecuniary worth—but for the feeling and principle which prompted the Gift.

While he duly appreciates their Piety and Christian character—he prays that these "women" may be rewarded an hundred fold into their own bosoms for *this* and all their deeds of generous and enlightened Christian beneficence.

april7 JAMES THOMPSON.

☞ DELEGATES MEETING. A Meeting of the "Association of Delegates from the Benevolent Societies of Boston" will be holden in Hall No. 2, Tremont Temple, on Tuesday, 10th inst, at 3 o'clock, P. M. All interested in the distribution of charity are invited to attend.

F. R. WOODWARD,
Sec'ry Boston Society for the prevention of Pauperism. april7

☞ NOTICE. A few lectures on the *Religions of Asia*, will be delivered in the Freeman Place Chapel, on Sunday evenings. Next Sunday evening the subject will be *Confucius and the Chinese*.
Services at half past seven. april8

☞ REV. CHARLES SPEAR, will deliver two Discourses in the Universalist Church in Mansfield, next Sabbath.
Subject—The Proper Treatment of the Criminal.
april7

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet at Rev. Mr Muzzey's, in Cambridgeport, on Tuesday, 10th inst.
april7 W. NEWELL, Scribe.

☞ NOTICE. A Meeting of Gentlemen will be held at Rev. Mr. Waterston's Chapel on Sunday evening next, at seven o'clock, to consider what measures can be taken to increase and extend our missionary effort.
☞ All interested are invited to attend. april7

MARRIAGES.

In this city, 29th ult, at St. Paul's Church, by Rev Dr Vinton, Mr C. M. Vinson, of Jamaica Plain, Roxbury, to Miss Anne Bell, daughter of the late Stephen Badlam, Esq., of this city.

In Roxbury, 29th ult, Mr A. E. Price to Miss Anna M. Symonds, both of Salem.

In Charlestown, 3d inst, by Rev Mr Gurnsey, Mr Mr Elias Emerson to Miss Mary A. Chapman, both of C

On Wednesday evening, by Rev Mr Folsom, Solomon B. Eaton to Miss Eliza Ann Beresford, both of Charlestown.

In Newburyport, 3d inst, Mr George Thacher, Jr., of Boston, to Miss Caroline M. daughter of the late Capt. Alexander Livingston of C.

In Plymouth, Mr Nathan P. Lamson of Boston to Miss Elizabeth C., daughter of Benjamin Weston, Esq., of H.

In New York, 22d ult, by Rev Edwin F. Hatfield, Mr Hubbard Wilder Swett to Miss Mary Louisa Kent, both of Boston.

29th ult, at St. Thomas Church, by Rev Dr Whitehouse, Mr Curtis B. Raymond to Miss Lydia N. Osgood, both of Boston.

In Richmond, Va., 15th ult, Mr John C. F. Bennett of Charleston, S. C., formerly of Springfield, Mass., to Mary Caroline Phillips, daughter of the late Dr Jas Gardner, of Lynn, Mass.

In Millville, Orleans county, N. Y., Feb. 21, Mr Hyman A. Wilder, late of the Theological Institute, of Connecticut, to Miss Abby B. Linslen of Barre, N. Y., Missionary to South Africa. Mr W. was late Principal of Sanderson Academy, Ashfield, Mass.

DEATHS.

In this city, 21st ult, suddenly, of apoplexy, Mr Nathaniel J. Alley, for many years Clerk in the Assessors' and Treasurer's Office.

26th ult, Wm. Henry, only son of Wm. and Lucy A. Pratt, 5½ months.

April 1, Hon. Edmund Dwight.

3d inst, Sarah Eliza Perkins, 3 mos.

9th ult, after a long illness, John Knapp, Esq., 70, a graduate at Harvard University in the class of 1800.

10th ult, Mrs Elizabeth Lincoln of Cohasset, 55.

Mrs Caroline W., wife of Mr James M. Newell, and daughter of Mr Edmund Swett, in the 25th year of her age.

In Dorchester, on Sunday morning, March 25th, Herbert Loring Locke, son of James and Ellen M. L. Swan, 23 mos.

In East Cambridge, 22d ult, Mr Sewall White, 72, well known as one of the earliest inhabitants of that place, and appreciated for his untiring assiduity in business and faithfulness to all the obligations of life which form the character of an an honest man.

In Southampton, 16th ult, Mr Nathan Searl, 89.

In Westfield, 10th ult, Mrs Hannah Whitney, 87.

In West Wheatly, 18th ult, widow Lydia Allis, 86.

In Buckland, 15th ult, Mr James Clark, 84.

In Hadley, 15th ult, Dea. William Dickinson, in his 84th year.

In Suffield, Ct., 14th ult, Richard Warner, 91.

In New York, 29th ult, Mr Daniel Appleton, senior member of the old established publishing house of D. Appleton & Co.

21st ult, Angelina Greenwood, wife of Richard Warren, Esq., and daughter of W. P. Greenwood, Esq., of this city.

In Philadelphia, 23d ult, Rev Henry R. Wilson, D. D., 69.

In Amoy, China, Dec. 6th, Rev John Lloyd, a native of Pennsylvania, 35.

CONTENTS OF NO. 256 LIVING AGE.—Price 12½ cents.

1. Macaulay's History of England—North British Review.
2. The Orchids—Eclectic Review.
3. Dr. Reid on Infantile Laryngismus—Spectator.
4. Curiosities of Trade—Chambers' Journal.
5. The Navigation Laws—Examiner.
6. Italian Anarchy— do
7. Poems by James F. Fields—N. Y. Even. Post, Boston Post, Journal.

POETRY.—A Recent Death Bed; The Shunamite; The First Kiss; Lament of a Stricken Heart; Common Sense; Alarmed Skipper; Bridal Melody; On a Pair of Antlers.

SHORT ARTICLES.—Professor Page's Electro Magnetism; Electric Light; Straits of Magellan; An Irish Miser; Gas from Water; Bombardment of Moultan; Latter Day Saints; Boy of Mount Rhigi.

☞ A New Volume has just commenced.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.
april7 1t

A NEW SUNDAY SCHOOL MANUAL.

THE CHRISTIAN'S CATECHISM, or LESSONS FROM THE OLD AND NEW TESTAMENT, on Religion and Morality for the use of Families and Sunday Schools, by Lewis G. Pray, Author of History of Sunday Schools. Just published by

S. G. SIMPKINS,
april7 124 Washington st.

*** Clergymen and Superintendents of Sunday Schools are invited to call and receive copies for examination.

EDGAR'S VARIATIONS OF POPERY. The Variations of Popery, by Rev. Samuel Edgar, D. D., of Ireland. 1 vol, 8vo, 600 pages.
Just received by

CROSBY & NICHOLS,
april7 1is2os 111 Washington st.

CHRISTIAN EVIDENCES,—by Watson, Farley, Leslie, Chandler, Campbell, Sherlock and West. 1 vol, 8vo, London.
The Works of Lawrence Sterne, 1 vol, London.
Just received by

CROSBY & NICHOLS,
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HOWITT'S JOURNAL. Just received, a very few complete setts of Howitt's Journal, 3 vols, very fully illustrated.

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sept30 istf F. L. CAPEN.

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Schools and Families attended.
Private Lessons at all hours in all the new and fashionable Dances.
An Evening Class for Gentlemen on Tuesdays and Fridays. istf sept16

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E. H. would also inform his friends that he has made an arrangement with Mr. ABRAHAM KIMBALL of Salem, of the late firm of Kimball & Sargent, to superintend the Store 170 Washington Street.
☞ In accordance with the above arrangement, the subscriber has removed to Boston, 170 Washington Street, where he will be pleased to wait upon his friends and old patrons, and execute any orders that they may entrust to his care.
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The expense of Board and Tuition in English Studies will be $45, one half to be paid in advance.
Accomplished Instructors are employed in the departments of Music, Drawing and the Languages, and no efforts are spared to impart a thorough and finished education.
Catalogues of the Institution with outline of the course of Study may be had on application at the Seminary, or by letter to
A. M. GAMMELL, Principal.
March 24, 1849. 4t

REMOVAL.
CHANNING'S WORKS.
THE Subscriber, Publisher of Dr. Channing's Works, has removed to the Bookstore of J. H. Francis, 128 Washington st, corner of Water; directly underneath the Office formerly occupied by him, where may be obtained the above Works in 6 vols, handsomely printed and bound, wholesale and retail, for only $2 per copy. GEO. G. CHANNING.
feb24 1stf

THE GOOD PASTOR OBERLIN. Memoirs of John Frederic Oberlin, Pastor of Waldbach, in the Ban de la Roche, with an introduction by Henry Ware, Jr.; new edition, with additions, 1 vol, 16mo, 2 plates; price 75 cents. Published and for sale by
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Housekeeping and Mourning Goods,
FANCY ARTICLES,
EMBROIDERIES, LACES,
White Goods, Trimmings,
AND ALMOST EVERYTHING USUALLY CLASSED AS DRY GOODS,—of all the Low as well as the Finer Qualities,—and always at
VERY LOW PRICES
AS THE LARGE AMOUNT
Of our Sales enables us both to procure and dispose of our Goods at LESS THAN THE COMMON RATES.
192 Washington Street, Boston.
march31 5wis

FAMILY BOARDING SCHOOL
FOR BOYS,
At Brattleboro', Vt.
ON the first of June next, the Subscriber proposes to take eight Boys into his family to educate,—to board, teach, and discipline. In board are included food, washing, wood, lights, room, &c. Instruction will be given in the common and higher English studies; in Drawing, French, Latin and Greek; also in Gardening and the cultivation of fruit and flowers. Boys will be fitted for College and for business. Special attention will be given to the physical and moral, as well as intellectual, education of the pupils, and a parental care exercised over them constantly, in their plays, labors and studies.
The school is retired from the business of the Village, furnished with ample grounds for exercise, and every way admirably located for the purposes of education. Brattleboro' is noted for the beauty of its scenery and the salubrity of its air, water and climate; and is connected by Railroads with Boston and New York, rendering access to it speedy and safe. For several years past the Subscriber has been officially connected with public schools in Vermont, and intends for the future to devote himself to the education of the young.
Pupils will be engaged by the year at $250, one half year's pay in advance; for a shorter time the charge will be in proportion. ADDISON BROWN.
Brattleboro', Feb. 20th, 1849.

REFERENCES.
Francis Parkman, D. D., Ezra S. Gannett, D. D., Rev. Charles Brooks, Rev. Frederick T. Gray, Rev. James F. Clark, Thomas Sherwin, Esq., Mellen Chamberlain, Esq. } Boston.
Edward Jarvis, M. D., Dorchester,
Stephen M. Weld, Jamaica Plains.
Wm. H. Rockwell, M. D., Francis J. Higginson, M. D., L. G. Mead, Esq. J. D. Bradley, Esq. } Brattleboro', Vt.
march17 3mis3mos

DR. SCHENCK'S MEDICAL PAMPHLET ON CONSUMPTION.
[From the Olive Branch.]
MR. AMES'S CASE.
☞ In speaking of Schenck's Thesis of consumption, last week, we observed that we personally had doubts whether that disease was ever cured after tubercles had been formed on the lungs. Our remarks have called out the following statement from Mr. Ames of this city, which cetainly proves that extreme cases are cured at least under Dr. Schenck's management:
BOSTON, January 12, 1849.
MESSRS. REDDING & Co., 8 State street—Gentlemen: It is now about 14 months since I commenced spitting blood and raising bloody matter, accompanied with a disagreeable cough and a pain in my side. After employing doctors of good standing, without avail, I was induced to try Dr. SCHENCK'S PULMONIC SYRUP of which I took as many as half a dozen bottles, which I bought at your office in State street, and found it benefited me greatly. Two months since, however, I caught a severe cold, and the symptoms above described reappeared with more severity, insomuch that I was forced to give up my business altogether. This time the doctors thought mine a very grave case; my friends considered me in extreme danger, and they recommended a journey South. Happening, in conversation with your book-keeper, to mention this circumstance, he suggested to me to go out to Philadelphia, and see Dr. Schenck, which I did, and was fortunate enough to interest the doctor in my case. He held out hopes of speedy cure. He took me to his house, where he gave me a number of bottles of this Syrup, until a gathering appeared on my side, which ripened and discharged a great quantity of matter.—From that moment I gained daily. I have returned to Boston, where I give to you this statement, convinced of the benefit of this great medicine, which, under God's providence has restored me to health again. For Dr. Schenck's hospitality and unremitting kindness to me, I can perhaps make no better return than this statement. If you publish this it may meet the eye of others who, like me, have suffered all but death from consumption, or disease in the shape I have described, may be induced to avail themselves of the virtue and realize the full benefit, as I have.
J. R. AMES.
We, the undersigned, are acquainted with Mr. Ames, and know this statement to be true, and the signature genuine.
REUEL HOUGH,
Book-Keeper at the Boston Locomotive Works.
ISAIAH TILESTON,
Machinist at the Boston Locomotive Works.
G. J. EDWARDS,
Machinist at the Boston Locomotive Works.
The price of Dr. Schenck's Syrup is $1 per bottle, or six bottles for $5. Sold by REDDING & CO., 8 State street, sole agents for New England.
march24 m24-3t-ap14-28

Samuel Ingalls, M. D.
TREATMENT OF LUNG DISEASES,
and others, *not cured* by medicine alone.
DR. S. INGALLS, whose popular lectures on *Consumption* and chronic diseases, have been delivered throughout New England, is now permanently located in Boston.
Office and Residence, No. 15 Montgomery Place, near the Tremont House. istf nov4

YOUNG LADIES' INSTITUTE,
PITTSFIELD, (BERKSHIRE CO.) MASS.,
On the Boston Railroad, midway between Albany and Springfield.
CONDUCTED by Rev. W. H. TYLER and LADY, with the aid of a full corps of accomplished Professors and Teachers in all the Departments of a finished Education.
The Seventh Annual Catalogue, affording all needful information, will be forwarded to applicants through the Post Office.
The Summer Session of five months will commence May 2.
For healthfulness of location, ease of access, and all desirable facilities, the Institute is unsurpassed.
Pittsfield, March 31, 1849.

THE ARTISTS' MARRIED LIFE. JAMES MUNRO

POETRY.

For the Register.

THE INDIAN CALLS.

The Indian calls! Grant him a place of rest
From wrong and violence forever free;
Grant him a portion of the boundless West,
Where he may dwell, and learn to live like thee.
There let him learn to till the fruitful soil,
Subdue his passions fierce by reason's sway;
And find how vast the gains of patient toil,
And all his nobler energies display:
There let him learn it was not all a dream
His fathers taught him of the Indian's heaven,
That there, beyond the mighty western stream,
That home of rest may yet to him be given;
Where he shall know his love who died for all,
And on his Heavenly Father learn to call.

March 23d, 1849. J. V.

TO THE MEMORY OF THE REV. O. W. B. PEABODY.

[From the Christian Inquirer.]

When evening shades steal o'er the earth
And the stars shine clear and bright,
When the moon, with soft and gentle power,
Throws beauty o'er the night;
I think of thee, in thy heavenly home,
Away from toil and care,
Where thy spirit rests from earthly woes,
In its home so pure and fair.

Thy spirit lingereth o'er us yet,
Like the perfume of the flower,
It stealeth gently o'er our souls,
At this calm— this quiet hour;
Like the dew that falleth on the earth,
In the stillness of the night,
Its gentle power steals softly o'er,
When all is calm and bright.

We miss thee in our pleasant home,
We miss thee at our hearth,
Where thou didst often join with us,
In the social joys of earth;
We miss thee most where thou didst lead
A little flock in prayer,
There thou didst kindly give advice,
To those who sought it there.

We would not—could not wish thee back,
To join us here below,
For thou hast reaped the rich reward,
Of a soul prepared to go;
To go from sorrow, care and toil,
To thy Heavenly home above,
There in communion thou wilt join
With saints in holy love.

Long—long—thy influence will be felt,
By all who knew thee here,
'Twill soothe and bind the broken heart,
And wipe away the tear;
For thou wert pure and free from sin,
As mortal man can be,
We will not—cannot—wish thee back
From thy eternity.

And oft when all around is still,
At evening's holy hour,
When o'er our souls an influence sweet
Comes with a soothing power;
We will think of thee as near us then,
And wipe away the tear,
Which gushes from affection's fount,
For one so near and dear.

MISCELLANEOUS.

THE POOR GIRL AND HER GOLD NECKLACE.

We take the following true story from the January No. of the Child's Friend. It is from the pen of Mrs. Follen. We feel sure our young readers will admire and love the character both of the young girl described, and of the benevolent gentleman whose name and benevolent deed are mentioned at the close of the story. We shall, next week, take from the Child's Friend another true story, in which this same benevolent gentleman bears a part.

"I will tell you yet another true story, Frank," said his mother.

"There was a poor girl who was ill of a consumption. She did not suffer much, but she was pretty certain that she would never get well.—She was very happy, however, for she had many beautiful thoughts to keep her company in her sick room.

One day a good man of her acquaintance came to visit her, and told her of a school in which he was engaged to teach colored people who had been slaves and had run away from their masters and gone to Canada where there can be no slavery, as it belongs to Great Britain. They are now free, happy English subjects. He told her that he was trying to get money to pay the teachers in this school, for they of course did not expect the poor negroes to pay anything but their labor, as far as that would go, to meet the expenses of their education.

The poor girl was very much interested and wished much to contribute something to such a good cause, and felt grieved at her poverty.—Presently her face lighted up with a sad smile. "I have," said she, "one thing of value which I could give you but," and she looked very sad, "it would be hard parting with it. My mother gave it to me." She went to a drawer and took out of it a golden necklace, and then as if she were talking to herself she said, "How sweetly my mother smiled upon me when she put this round my neck. I cannot wear it now, my neck is so thin, and then it is always covered up, and no one sees it. She would wish me to give it for this purpose, I know. Yes, she would like I should do it. But then I cannot bear to give it away, it was hers, she wore it herself, and I shall not keep it a great while longer at any rate. I can desire my uncle to give it to the school when I am gone." She covered her face with her hands, but you could see her tears through her thin emaciated fingers.

The friend who had told her about the school, simply to please and interest her, begged her not to think any more of giving away the necklace, and spoke to her of something else.

"No," said she, "I cannot keep it now that it has come into my mind that I ought to give it to you for the school. Forgive my weakness; you must take it, but the thought of my dear departed mother brings the tears to my eyes."

"Think of it again then before you give away this precious necklace," said the good man.

She put the necklace into his hand and said as she did so, "I have thought of it again, and I have decided to give it." He took it and left the generous hearted girl, praying that she might recover, but fearing that he should never see her again.

Not long after this he was in a steamboat on his way to some place where he hoped to find aid for the institution he had so much at heart: there he met a gentleman whom he had much conversation with upon various subjects; among others this institution for the instruction of these poor runaways. He mentioned among other things this poor girl's gift to this benevolent institution and her grief at parting with her mother's gold necklace. "I hated," said he, "to take it; she will not stay here long, and her pleasures are very few." He mentioned also the name of the town, which is in New Hampshire, where she lived.

"That is my native place," said the gentleman to whom he was relating the story. "Will you let me see the necklace?"

'Certainly," said he, and he took it from his pocket.

"What sum of money shall you obtain for this necklace?"

"I have had it weighed," said he, "and I shall get so much money for it," naming the sum.

"Are you willing to sell it to me for that sum?" said the stranger.

"Certainly, that is all I can obtain for it."

The bargain was concluded by the stranger taking out his pocket-book and paying him the sum he had named, and then putting the necklace in his own pocket, saying, "She shall have it for a new year's gift."

Now let us on the first of January visit the poor sick girl again. Early in the morning some one hands her a little parcel—she opens it and there is her precious necklace, the gift of her dear mother before she left her for the heavenly land. It was accompanied by a short note in which the writer begs her not to part with the necklace again while she lives, but to consider it her own to do as she pleases with it at her death.

The stranger who had purchased this necklace, and sent it back to this poor girl, knew the true value of riches, and understood and enjoyed the luxury of doing good, of making the poor and the sorrowful rejoice.

PRISCILLA GURNEY.

[There lived under Sir T. F. Buxton's roof, one of his wife's sisters, of whom we have the following charming portrait from Sir Fowell's own hand. Can there be found a more beautiful and touching scene than is presented in the closing paragraph? Here is a portrait which we believe will never fade from the memory of whoever has once looked upon it.]

"I never knew an individual who was less one of the multitude than Priscilla Gurney. In her person, her manners, her views, there was nothing which was not the very reverse of common-place. There was an air of peace about her which was irresistible in reducing all with whom she conversed under her gentle influence. This was the effect on strangers; and in no degree was it abated by the closest intimacy.—Something there was, undoubtedly, in the beauty of her countenance and in the extreme delicacy which constituted that beauty; in a complexion perfectly clear; in the simplicity and absence of all decoration but that of the most refined neatness, which, altogether, conveyed to every one's mind the strongest conception of purity;—and these attractions of person were aided by manners which nicely corresponded. No less remarkable were the powers of her mind. I have seldom known a person of such sterling ability; and it is impossible to mention these mental powers without adverting to that great, and in my estimation, that astonishing display of them which was afforded by her ministry. I have listened to many eminent preachers, and many speakers also, but I deem her as perfect a speaker as ever I heard. The tone of her voice, her beauty, the singular clearness of her conception, and, above all, her own strong conviction that she was urging the truth, and truth of the utmost importance—the whole constituted a species of ministry which no one could hear, and which I am persuaded no one ever did hear, without a deep impression. * * * *

"Two or three days before Priscilla died she sent for me, as desiring to speak to me about something of importance. The moment she began to speak she was seized with a convulsion of coughing, which continued for a long time, racking her feeble frame. She still seemed determined to persevere, but at length, finding all strength exhausted, she pressed my hand and said, "The poor, dear slaves!" I could not but understand her meaning, for during her illness she had repeatedly urged upon me to make their cause and condition the first object of my life, feeling nothing so heavy on her heart as their sufferings. [Pp. 94 and 112, Am. Ed.

HINTS TO YOUNG LADIES ON CONVERSATION.

[From Rev. A. P. Peabody's Address before the High School, Newburyport.]

"I propose to offer you a few hints on *conversation*. How large a portion of life does it fill up! How innumerable are its ministries and its uses! It is the most refined species of recreation—the most sparkling source of merriment. It interweaves, with a never-resting shuttle, the bonds of domestic sympathy. It fastens the ties of friendship, and runs along the golden links of the chain of love. It enriches charity, and makes the gift twice blessed. There is, perhaps, a peculiar appropriateness in the selection of this topic for an address to young ladies; for they do more than any other class in the community towards establishing the general tone and standard of social intercourse The voices of many of you already, I doubt not, strike the key-note of home conversation; and you are fast approaching an age when you will take prominent places in general society, will be the objects of peculiar regard, and will, in a great measure, determine whether the social converse in your respective circles shall be vulgar or refined, censorious or kindly, frivolous or dignified.

"Let me first beg you, if you would be good talkers, to form and fix now (for you can do this only now) habits of correct and easy pronunciation. The words which you now miscall, it will cost you great pains in after life to pronounce aright, and you will always be in danger of returning inadvertently to your old pronunciation. There are two extremes, which you ought equally to shun. One is that of carelessness; the other, that of extreme precision, as if the sound of the words uttered were constantly uppermost in the mind. This last fault always suggests the idea of vanity and pedantry, and is, of itself, enough to add a deep indigo hue to a young lady's reputation.

"One great fault of New England pronunciation is, that the work is performed too much by the outer organs of speech. The tones of the voice have but little depth. Instead of a generous play of the throat and lungs, the throat almost closes, and the voice seems to be formed in the mouth. It is this that gives what is called a *nasal* tone to the voice, which, when denied free range through its lawful avenues, rushes in part through the nose. We notice the nasal pronunciation in excess here and there in an individual, while *Englishmen* and *Southerners* observe it as a prevailing characteristic of all classes of people in the Northern States. Southerners in general are much less careful and accurate in pronunciation than we are; but they more than compensate for this deficiency by the full, round tones in which they utter themselves. In our superficial use of the organs of speech, there are some consonants which we are prone to omit altogether. This is especially the case with *g* in words that end with *ing*. Nine persons out of ten say *singin* instead of *singing*. I know some public speakers, and many private ones, who never pronounce the *t* in such words as *object* and *prospect*. Very few persons give the right sound to *r* final. *Far* is generally pronounced as if it were written *fah*. Now, I would not have the full Hibernian roll of the *r*; but I would have the presence of the letter more distinctly recognized than it often is, even by persons of refined and fastidious taste.

"Let me next beg you to shun all the ungrammatical vulgarisms which are often heard, but which never fail to grate harshly on a well-tuned ear. If you permit yourselves to use them now, you will never get rid of them. I know a venerable and accomplished lawyer, who has stood at the head of his profession in this State, and has moved in the most refined society for half a century, who to this day says *haint* for *has not*, having acquired the habit when a schoolboy. I have known persons who have for years tried unsuccessfully to break themselves of saying *done for did*, and *you and I* for *you and me*. Many well-educated persons, through the power of long habit, persist in saying *shew* for *showed*, while they know perfectly well that they might, with equal propriety, substitute *snew* for *snowed*; and there is not far hence a clergyman, marvellously precise and fastidious in his choice of words, who is very apt to commence his sermon by saying: 'I *shew* you in a recent discourse.' A false delicacy has very generally introduced *drank* as the perfect participle of *drink*, instead of *drunk*, which alone has any respectable authority in its favor; and the imperfect and perfect participles of many verbs have become similarly confounded. I know not what grammar you use in this school. I trust that it is an old one; for some of the new grammars sanction these vulgarisms, and, in looking over their tables of irregular verbs, I have sometimes half expected to have the book dashed from my hand by the indignant ghost of Lindley Murray.—Great care and discretion should be employed in the use of the common abbreviations of the negative forms of the substantive and auxiliary verbs. *Can't*, *don't* and *havn't*, are admissible in rapid conversation, on trivial subjects. *Isn't* and *hasn't* are more harsh, yet tolerated by respectable usage. *Didn't*, *couldn't*, *wouldn't* and *shouldn't*, make as unpleasant combinations of consonants as can well be uttered, and fall short but by one remove of those unutterable names of Polish gentlemen, which sometimes excite our wonder in the columns of a newspaper. *Won't* for *will not*, and *aint* for *is not* or *are not*, are absolutely vulgar; and *aint*, for *has not* or *have not*, is utterly intolerable.

Nearly akin to these offences against good grammar is another untasteful practice, into which you are probably more in danger of falling, and which is a crying sin among young ladies—I mean the use of exaggerated, extravagant forms of speech, saying *splendid for pretty*, *magnificent* for *handsome*, *horrid* for *very*, *horrible* for *unpleasant*, *immense* for *large*, *thousands* or *myriads* for any number more than *two*. Were I to write down, for one day, the conversation of some young ladies of my acquaintance, and then to interpret it literally, it would imply that, within the compass of twelve or fourteen hours, they had met with more marvellous adventures and hair-breadth escapes, had passed through more distressing experiences, had seen more imposing spectacles, had endured more fright, and enjoyed more rapture, than would suffice for half a dozen common lives. This habit is attended with many inconveniences. It deprives you of the intelligible use of strong expressions, when you need them. If you use them all the time, nobody understands or believes you when you use them in earnest. You are in the same predicament with the boy who cried WOLF so often, when there was no wolf, that nobody would go to his relief when the wolf came. This habit has also a very bad moral bearing. Our words have a reflex influence upon our characters. Exaggerated speech makes one careless of the truth. The habit of using words without regard to their rightful meaning, often leads one to distort facts, to misreport conversations, and to magnify statements in matters in which the literal truth is important to be told.—You can never trust the testimony of one who, in common conversation, is indifferent to the import, and regardless of the power, of words. I am acquainted with persons whose representations of facts always need translation and correction, and who have utterly lost their reputation for veracity, solely through this habit of overstrained and extravagant speech. They do not mean to lie; but they have a dialect of their own, in which words bear an entirely different sense from that given them in the daily intercourse of discreet and sober people.

"In this connection, it may not be amiss to notice a certain class of phrases, often employed to fill out and dilute sentences, such as *I'm sure—I declare—That's a fact!—You know—I want to know—Did you ever!—Well, I never!*—and the like. All these forms of speech disfigure conversation, weaken the force of the assertions or statements with which they are connected, and give unfavorable impressions as to the good breeding of the person that uses them.

"You will be surprised, young ladies, to hear me add to these counsels—'Above all things, swear not at all.' Yet there is a great deal of swearing among those who would shudder at the very thought of being profane. The Jews—who were afraid to use the most sacred names in common speech—were accustomed to swear by the temple, by the altar, and by their own heads; and these oaths were rebuked and forbidden by divine authority. I know not why the rebuke and prohibition apply not with full force to the numerous oaths, by *goodness*, *faith*, *patience* and *mercy*, which we hear from lips that mean to be neither coarse nor irreverent, in the school-room, street and parlor. And a moment's reflection will convince any well-disposed person, that, in the exclamation *Lor!* the cutting off of a single letter from a consecrated word can hardly save one from the censure and the penalty written in the third commandment. I do not regard these expressions as harmless.—I believe them inconsistent with Christian laws of speech. Nor do they accord with the simple, quiet habit of mind and tone of feeling which are the most favorable to happiness and usefulness and which sit as gracefully on gay and buoyant youth as on the sedateness of maturer years. The frame of mind in which a young lady says, in reply to a question, *Mercy! no*, is very different from that which prompts the simple modest *no*. Were there any room for doubt, I should have some doubt of the truth of the former answer; for the unnatural, excited, fluttered state of mind implied in the use of the oath, might indicate either an unfitness to weigh the truth, or an unwillingness to acknowledge it.

"In fine, transparency is an essential attribute of all graceful and becoming speech. Language ought to represent the speaker's ideas, and neither more nor less. Exclamations, needless expletives, unmeaning extravagances, are as untasteful as the streamers of tattered finery, which you sometimes see fluttering about the person of a dilapidated belle. Let your thoughts be as strong, as witty, as brilliant, as you can make them; but never seek to atone for feeble thought by large words, or to rig out foolish conceits in the spangled robe of genuine wit. Speak as you think and feel; and let the tongue always be an honest interpreter of the heart."

MARRIED LIFE.

The following beautiful advice to married persons is from the pen of Frederika Bremer. "Deceive not one another in small things nor in great things. One little lie has, before now, disturbed a whole married life. A small cause has often great consequences—Fold not your arms together and sit idle—'Laziness is the Devil's cushion.' Do not run much from your home. One's own health is of more worth than gold. Many a marriage, my friend, begins like a snow wreath. And why? Because the married pair neglect to be as well pleased with each other after marriage as before. Endeavor, always, my children, to please one another, but at the same time, keep God in your thoughts. Lavish not all your love on to-day, for remember that marriage has its to-morrow, and its day after to-morrow, too. 'Spare,' as many say, 'fuel for the winter'—Consider, my daughter, what the word wife expresses. The married woman is the husband's domestic faith; in her hands he must be able to confide house and family, be able to trust her with the key of his heart, as well as the key of his eating room. His honor and his home are under her keeping—his well being in her hand. Think of this, And ye sons be faithful husbands and good fathers of families. Act so that your wife shall esteem and love you."

THE SEVEN SLEEPERS.

The story of the Seven Sleepers is the most romantic of the legends of the church. It is as follows:—When the Emperor Decius persecuted the Christians, seven noble youths of Ephesus concealed themselves in a spacious cavern, on the side of an adjacent mountain, where they were doomed to perish by the tyrant, who gave orders that the entrance should be firmly secured by a pile of stones. They immediately fell into a deep slumber, which was most miraculously prolonged, without injuring the powers of life, during a period of one hundred and eighty-seven years. At the end of that time, the slaves of Adolus, to whom the inheritance of the mountain had descended, removed the stones to supply materials for some rustic edifice. The light of the sun darted into the cavern and the *Seven Sleepers* were permitted to awake. Soon after rising from their sleep, which they thought had lasted only a few hours, they were pressed by the calls of hunger, and resolved that Jamblichus, one of their number, should secretly return to the city, to purchase bread for the use of himself and his companions. The youth, if we may still employ that appellation, could no longer recognize the once familiar aspect of his native country, and his surprise was increased by the appearance of a large cross triumphantly erected over the principle gate of Ephesus.—His singular dress and obsolete language confounded the baker, to whom he offered an ancient medal of Decius, as the current coin of the empire; and Jamblichus on the suspicion of a secret treasure, was dragged before the judge. Their mutual inquiries produced the amazing discovery, that two centuries were almost elapsed since Jamblichus and his friends had escaped from the rage of a pagan tyrant. The Bishop of Ephesus, the clergy, the magistrate, the people, and, it is said, the Emperor Theodosius himself, hastened to visit the cavern of the *Seven Sleepers*, who related their story, bestowed their benediction, and at the same instant peaceably expired. [Mrs. Jameson's Poetry of Sacred and Legendary Art.

THE FATHER OF ROBERT AND THOMAS EMMETT. Mr. Henry Grattan, in the life of his distinguished father, relates the following anecdote of the father of Robert and Thomas Emmett. "The education he gave his sons was singular; and led to many of their misfortune. Curran used to describe him very drolly, giving them their '*morning draught*.' 'Well, Temple, what would you do for your country'? Addis, would you kill your brother for your country? would you kill your sister for your country? would you kill me?'—Thus, he misdirected the natural spirit of youth, and infused into their minds *an extravagant sort of patriotism*."

HISTORY OF GOLD.

This metal is playing such a part in the fortunes of our people, that a few facts in its history may be interesting.

Before the fifteenth century, Europe was very poor, and the precious metals especially were very rare. All Europe does not, upon the best authorities, appear to have possessed more than two hundred millions in value. The discovery of America wrought a great change, and the consequence was abundance of the precious metals and a depreciation in their value, from which they have never recovered. So sudden was the change, that in the interval between 1570 and 1630 the price of corn was tripled, or in other words, the price of gold and silver fell two thirds.

The single mine of Potosi produced five and a half times as much of these metals as all Europe possessed before the discovery. In Mexico a single mine furnished four millions in a few months. The accurate political economist, Chevalier, states that the whole amount of precious metals extracted from the mines of America since Columbus, represents a value of thirty-five thousand millions of francs, of which twenty-seven thousand five hundred millions were in silver and seven thousand five hundred millions in gold. Almost all of this sum found its way into Europe.

This French philosopher gave his noted lectures in 1842, and speaks thus of the wealth of America: "Surely this is a magnificent sum, thirty-five milliards, or thousand millions of francs; the mind is dazzled at once. Yet, when we consider the natural deposites of the New World, their extent, their virtual fecundity, we are forced to confess that it is but a mere trifle of the immense treasures hid within the bowels of this rich continent."

He enters into an estimate of the solid magnitude of the amount of precious metals furnished by America. The quantity of silver would form a globe a little less than one hundred feet in diameter and the quantity of gold would not form a cube of seventeen feet square.

This estimate brings the amount far more within our conception than the estimate in money. All the gold mined since Columbus, in America, would not fill a large room in one of our modern houses. For this small heap of yellow mineral, so much blood has been shed and so much misery caused. Is the amount worth as much actually as the produce of a single iron mine? Apart from the conventional opinions of men, may we not say that one of our Pennsylvania iron mines, with a drawing of Watts' engine and Fulton's steamboat; is of more real value to this country in producing actual good, than all the silver and gold in Peru, Mexico, or California?

Yet, we will not slander gold. It is a useful servant, and we have no desire to make our acquaintance with it any the less. The gold fever has ever been a chronic disease of man, and we all come in for our share. [Prov. Journal.

CHINESE HEMP.—French agriculture has recently been enriched by a very important new production. This precious article is the Chinese hemp, the *Lo ma corchorus*, the seeds of which were imported into France by M. Stier, a member of the French embassy in China and has been cultivated and naturalized at Marseilles by M. Garnier Savatier. This hemp, the reproduction of which is now secured by the seeds which have ripened in the best possible manner, grows to the height of twenty-four or twenty-five feet, the stalk is from 5 to 6 inches in circumference, each plant produces from two to three kilograms of seed, and furnishes thread enough to make a yard of superb lawn, superior in beauty and quality to any obtained from French materials. The cultivation of this plant in the south of France will be the more precious to the country as a climate of the temperature of that region is necessary for its fructification, and its seeds will find a ready sale in other countries where the seeds will not ripen, but where the filaments may be produced. The South will thus have a double advantage. Some specimens of this plant were exhibited at the Agricultural Show at Montpelier. The height of it was from twenty to twenty-two feet.

CHANGES IN THE CLIMATE OF EUROPE.—Those who have read the ancients with attention, conclude that the degrees of cold are at this time much less severe than they were formerly. The rivers in Gaul, namely, the Loire and the Rhine, were regularly frozen over every year, so that frequently whole armies, with their carriages and baggage, could march over them.—Even the Tiber froze at Rome; and Juvenal says positively, that it was requisite to break the ice in winter, in order to come at the water of the river. Many passages in Horace, suppose the streets of Rome to be full of ice and snow. Ovid assures us that the Black Sea was frozen annually, and appeals for the truth of this to the governor of the province, whose name he mentions. He also relates several circumstances concerning that climate, which at present agree only with Norway and Sweden. The forests of Thrace and Pannonia were full of bears and wild boars, in like manner as now the forests of the north. The northern part of Spain was little inhabited for the same cause.—In short, all the ancients who mention the climate of Gaul, Germany, Pannonia, and Thrace, speak of it as insupportable, and agree that the ground was covered with snow the greatest part of the year, being incapable of producing olives, grapes, and most other fruits. It is easy to conceive that the forest being cleared away, the face of the country cultivated, and the marshy places drained, the moist exhalations which generate cold must be considerably lessened, and that the rays of the sun must have a freer access to warm the earth. The same thing has happened in North America, since the Europeans have carried there their accustomed industry. The history of the North leaves us no room to doubt that there have been vast forests cut down, and by this single means extensive marshes have been dried up, and converted into land fit for cultivation. Without mentioning the general causes which insensibly effect the destruction of forests, it was common to set trees on fire, in order to procure fertile fields. A king of Sweden was surnamed the Wood-cutter for having grubbed up and cleared vast provinces, and felled the trees with which it was covered. Nor were they less cleared in Norway and Denmark. Thus a change in the climate must long have preceded that in the manners. [Mallet's Northern Antiquities.—Bohn's Antiquarian Library.

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march24 (rp) eop

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